







THE  
LAGHUKAUMUDÍ.

A SANSKRIT GRAMMAR,

BY

VARADARAJA.

WITH AN ENGLISH VERSION,  
COMMENTARY, AND REFERENCES.

BY

JAMES R. BALLANTYNE, LL. D.

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Fourth Edition.

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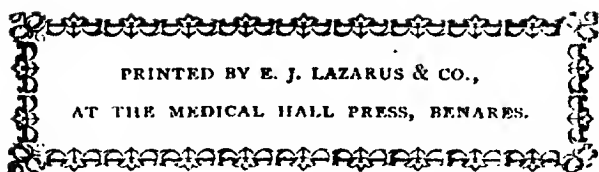
BENARES: E. J. LAZARUS & Co.,

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PRINTED BY E. J. LAZARUS & CO.,  
AT THE MEDICAL HALL PRESS, BENARES.

## PREFACE.

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THE grammatical compendium of which this is a translation is current among the Pandits of the North-West Provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the Pandits and the senior English students of the Government Colleges. How different the arrangement of a Sanskrit treatise on Grammar is from that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindi version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Pāṇini's eight Lectures, entitled "*The Ashtādhyāyī*." Each of the lectures is divided into four sections, and each section into a number of *sūtras*, or succinct aphorisms. On these Mr. Colebrooke remarks:—"The studied brevity of the *Pāṇinīya sūtras* renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight Lectures."

The same accomplished scholar adds:—"The outline of Pāṇini's arrangement is simple; but numerous exceptions, and frequent digressions, have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole Grammar) contain definitions; in the three next are collected affixes, by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture:—the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition, or by the substitution, of one or more

"elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Pāṇini's *sūtras* was attempted by several grammarians, "for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term." This arrangement, Mr. Colebrooke adds, "is certainly preferable; but the *sūtras* of Pāṇini, thus detached from their context, are wholly unintelligible; without the commentator's exposition, they are indeed, what Sir William Jones has somewhere termed them, 'dark as the darkest oracle.'"

Such an arrangement as that here referred to, is adopted in the *Śiddhānta Kaumudī* of Bhaṭṭojī Dikṣita and in its abridgment the *Laghu Śiddhānta Kaumudī* of Varadarāja.

One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the Pandits think it better to defer imparting until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the Grammar is written, cannot proceed three lines in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected.

Another omission of the native Grammars is supplied to a certain extent in this edition. When a word is given as an example under a rule, perhaps six or eight rules have previously had a share in bringing the radical word into the form to which the ultimate rule applies. \* For instance, when we wish to determine one particular pronoun, (to quote from Mr. Wollaston's preface to his practical Grammar of the Sanskrit) "six rules are to be referred to in forming the word, and "the student must be able to remember them all before he can do it

“for there is no *reference* to them whatsoever. Yet such references  
“are much more necessary than those that are annexed to the pro-  
“positions in Euclid, because the solution of these words is generally  
“more complicated than that of the theorems.”

References are supplied in this edition, not to every rule required  
yet to more than the attentive student is likely to have forgotten.

J. R. B.

*Benares College, July 31st, 1849.*



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OF THE  
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॥ इति तिङन्तधातुसूचीपत्रम् ॥





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## ॥ लघुकौमुदीव्याकरणम् ॥

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। श्रीगणेशाय नमः ।

नत्वा सरस्वतीं देवीं शुद्धां गुण्यां करोम्यहम् ।  
पाणिनीयप्रवेशाय लघुसिद्धान्तकौमुदीम् ॥

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SALUTATION TO GAṆEŚA !

Having made obeisance to Saraswatī, the divine, the pure, endued with good qualities, I make this abridged Siddhānta-kaumudī in order that people may enter some way into the Pāṇinīya Grammar.

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## संज्ञाप्रकरणम् ।

अ इ उण् । १ । ऋ लृक् । २ । ए ओङ् । ३ । ऐ  
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इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि ।

No. 1.—A I UN; R̥ L̥RIK; E OŃ; AI AUCH; HA YA VA RAṬ; LAN  
ŃA MA ŃA ŃA NAM; JHA BHAÑ; GHA PHA DHASH; JA BA QA ḌA DAŚ  
KHA PHA CHHA ṬHA THA CHA ṬA TAV; KA PAY; ŚA SHA SAR; HAL.  
THESE groups of letters ARE THE APHORISMS OF MAHĒŚWARA or ŚIVA;  
DESIGNED FOR the formation of NAMES or *pratyāhāras* SUCH AS AṆ AND  
THE LIKE, by which whole classes of letters can, severally, be designa-  
ted. See No. 8.

**एषामन्त्या इतः ।**

No. 2.—THE FINAL letters OF THESE aphorisms are termed 'IT.'  
For example, in the aphorism *a i un* the letter *ṇ* is called 'it.' See,  
further, No. 7.

**हकारादिष्वकार उच्चारणार्थः ।**

No. 3.—THE short vowel A, IN the terms HA, &c., IS IN ORDER  
TO THE ARTICULATION of the letters h, &c. For instance, by *ha, ya*  
*ra, ra, &c.*, the bare consonants h, y, v, r, &c. are intended.

**लण्मध्ये त्वित्संज्ञकः ।**

No. 4.—BUT, IN the body of the sixth aphorism of No. 1, viz.  
LAN, it, i. e. short vowel a, IS TERMED 'IT.' The design of this exception,  
will appear in No. 37.

**हलन्त्यम् । १ । ३ । ३ ।**

उपदेशेऽन्त्यं हलित् स्यात् । उपदेश आद्योच्चारणम् । सूत्रेष्वदृष्टं पदं  
सूत्रान्तरादनुवर्तनीयं सर्वत्र ।

भयः । ५ । ४ । १११ ।

भयन्तादव्ययीभावाट्टञ्वा । उपसमिधम् । उपसमित् ।

इत्यव्ययीभावः ।

No. 981.—The *taddhita*-affix *ṭach* (No. 976) is optionally placed AFTER an *Avyayibhāva* compound that ends in a JHAY. Thus *upasamīdham* or *upasamī* (No. 165) "near firewood."

So much for the *Avyayibhāva* compounds.

तत्पुरुषः ।

OF THE TATPURUSHA, OR COMPOUND THE CON-  
STITUENTS OF WHICH ARE (GENERALLY)  
IN DIFFERENT CASES.

तत्पुरुषः । २ । १ । २२ ।

अधिकारोऽयम् । प्राग्बहुव्रीहेः ।

No. 982.—The term TATPURUSHA [i. e. "his man"—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

द्विगुश्च । २ । १ । २३ ।

तत्पुरुषसंज्ञकः ।

No. 983.—AND the kind of compound called DWIGU (No. 1003) is also called *tatpurusha* (No. 982).

द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नेः ।

२ । १ । २४ ।

द्वितीयान्तं श्रितादिप्रकृतिकैः सुबन्तैः सह वा समस्यते । कृष्णं श्रितः ।  
कृष्णश्रितः । इत्यादि ।

No. 984.—A word ending with THE 2nd case-affix is optionally compounded WITH the words ŚRITA "who has had recourse to," ATĪTA "who has surpassed," PATITA "who has fallen upon," GATA "who has gone to," ATYASTA "who has passed," PRĀPTA "who has reached," AND ĀPANA "who has reached," when these are the governing words and end with case-affixes. Thus *krishṇaśrita* "who has had recourse to Kṛishṇa," &c.

## तृतीया तत्कृतार्थेन गुणवचनेन । २ । १ । ३० ।

तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनार्थशब्देन च सह वा प्राग्वत् । शङ्कुलया खण्डः । शङ्कुलाखण्डः । धान्येनार्थः । धान्यार्थः । तत्कृतेति किम् । अत्रणा काणः ।

No. 985.—A word ending with THE 3RD case-affix, as before [—see No. 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, AND WITH the word ARTHA “wealth” [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus *śaṅkulākhaṇḍa* “a piece cut by the nippers”—[where the cause of the piece being cut is the nippers]—; *dhānyārtha* “wealth acquired by grain”—[where the grain is the cause of the wealth]. Why do we say “caused by the thing signified, &c?” Witness *akṣhṇā kāṇah* “blind of an eye”—[where the two words cannot form a compound, because the *eye* is not what makes the person blind].

## कर्तृकरणे कृता बहुलम् । २ । १ । ३२ ।

कर्तरि करणे च तृतीया कृदन्तेन बहुलं प्राग्वत् । हरित्रातः । नख-भिन्नः । कृद्वहणे गतिकारकपूर्वस्यापि यद्गणम् । नखनिर्भिन्नः ।

No. 986.—[That which ends with] the 3rd case-affix, WHEN it denotes THE AGENT OR THE INSTRUMENT, as before [see No. 984—is compounded] DIVERSELY (No. 823) with what ends with A KRIT affix. Thus *haritrāta* “preserved by Hari,” *nakhabhinna* “divided by the nails.” In the taking of *krit* [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes:—thus [the combination is not obstructed, by the preposition *nir*, in the example] *nakhanirbhinna* “quite divided by the nails.”

## चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः । २ । १ । ३६ ।

चतुर्थ्यन्तार्थाय यत् तद्वचिना अर्थ्यादिभिश्च चतुर्थ्यन्तं वा प्राग्वत् । यूपाय दाह । यूपदाह । तदर्थेन प्रकृतिविकृतिभाव एवेष्टः । तेनेह न । रन्धनाय स्थाली ।

No. 987.—A word ending with THE 4TH case-affix, as before [—see No. 984,—is compounded optionally] WITH what denotes THAT WHICH

IS FOR THE PURPOSE of what ends with the 4th case-affix—AND SO TOO WITH the words ARTHA “on account of,” BALI “a sacrifice,” HITA ‘salutary,’ SUKHA “pleasant,” AND RAKSHITA “kept.” Thus *yūpadāru* ‘wood for a stake.’ By the expression “for the purpose thereof” the special relation of a material and its modification alone is [by Patañjali] here held [to be intended]. Hence, in the case of such an expression as “a vessel for washing,” composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.

अर्थेन नित्यसमासे विशेष्यलिङ्गता चेति वक्तव्यम् । द्विजायायम् । द्विजार्थः सूपः । द्विजार्थो यवागूः । द्विजार्थं पयः । भूतबलिः । गोहितम् । नासुखम् । गोरक्षितम् ।

No. 988.—“WITH ARTHA ‘on account of,’ IT SHOULD BE STATED THAT COMPOSITION takes place INVARIABLY, AND THAT THE COMPOUND TAKES THE GENDER OF THAT WHICH IT QUALIFIES.” Thus *dwijārthah sūpah* “broth for the Brāhman,” *dwijārthā yavāgūh* “gruel for the Brāhman,” *dwijārthan payah* “milk for the Brāhman.” Examples of composition with the other words enumerated in No. 987 are] *bhūtabali* “a sacrifice for [all] beings,” *gohita* “what is good for cows,” *gosukha* “what is pleasant for cows,” *gorakshita* “what is kept for cows”—(as grass).

पञ्चमी भयेन । २ । १ । ३७ ।

चोराद्वयम् । चोरभयम् ।

No. 989.—A word ending with THE 5TH case-affix may be compounded WITH the word BHAYA “fear.” Thus *chorabhaya* “fear [by reason] of a thief.”

स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन । २ । १ । ३६ ।

No. 990.—Words WITH THE SENSE OF STOKA “a little,” ANTIKA “near,” DŪRA “far,”—AND also the word KRICHCHHRA “penace,” [may be compounded] WITH what ends in KTA (No. 867).

पञ्चम्याः स्तोकादिभ्यः । ६ । ३ । २ ।

अलुगुत्तरपदे । स्तोकान्मुक्तः । अन्तिकादागतः । अभ्याशादागतः । दूरादागतः । कृच्छ्रादागतः ।

No. 991.—There is not elision OF THE 5TH case-affix (No. 768) AFTER words with the sense of STOKA, &C. (No. 990), when a word in

composition with them follows. Thus *stokānmukta* "loosed from a little distance," *antikāddāgata* "come from near," *abhyāsāddāgata* "come from studying," *dūrāddāgata* "come from far," *kṛichchhrāddāgata* "come with difficulty."

षष्ठी । २ । २ । ८ ।

सुबन्तेन प्राग्वत् । राजपुरुषः ।

No. 992.—A word ending with THE 6TH case-affix, as before, [—see, No. 984—is optionally compounded] with what ends with a case-affix. Thus *rājapurusha* (No. 200) "the king's man." [This example, with the demonstrative pronoun *tat* substituted for the word *rājan*, gives the compound *tatpurusha* "his man," which is taken as the type and name of the class,—see No. 982.]

पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे । २ । २ । १ ।

अवयविना सह पूर्वादयः समस्यन्ते एकत्वसंख्याविशिष्टश्चेदवयवी ।  
षष्ठीसमासापवादः । पूर्व कायस्य पूर्वकायः । अपरकायः । एकाधिकरणे  
किम् । पूर्वश्चात्राणाम् ।

No. 993.—The words *PŪRVA* "front," *APARA* "near," *ADHARA* "lower," AND *UTTARA* "upper," are compounded WITH WHAT [word signifies a thing that] HAS PARTS, PROVIDED that THE THING having parts IS DISTINGUISHED numerically BY UNITY. This debars No. 992 [which would have placed the words *pūrva*, &c. last in the compound ;—whereas, being here exhibited in the nominative case—see No. 969—they take the precedence]. Thus *pūrvakāya* "the front of the body," *aparakāya* "the back of the body." Why do we say "provided it is the site of unity [i. e. provided it be one]?" Witness *pūrvaśchhātrāṇām* "the foremost of the pupils"—[where composition does not take place, the pupils being more than one].

अर्धं नपुंसकम् । २ । २ । २ ।

समांशवाच्यधर्शब्दे नित्यं स्त्रीवि प्राग्वत् । अर्धं पिप्पल्या अर्धपिप्पली ।

No. 994.—The word *ARDHA*, which, when it signifies exactly equal parts (i. e. halves) is always NEUTER, as before [i. e. as directed in No. 993—enters into composition]. Thus *ardhapippalā* "a half of the pepper."

## सप्तमी शौण्डेः । २ । १ । ४० ।

सप्तम्यन्तं शौण्डादिभिः प्राग्वत् । अक्षेण शौण्डः । अक्षशौण्डः । इत्यादि ।  
द्वितीया तृतीयेत्यादियोगविभागादन्यत्रापि द्वितीयादिविभक्तीनां प्रयोगवशात्  
समासो ज्ञेयः ।

No. 995.—A word ending with THE 7TH case-affix, as before [i. e. as directed in No. 984—is optionally compounded] WITH the words ŚAUNDA “skilled,” &c. Thus *akṣhaśaunda* “skilled in dice”—and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c.,—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd, &c. [from their appropriate aphorisms], and attaching them [to others].

## दिक्संख्ये संज्ञायाम् । २ । १ । ५० ।

संज्ञायामेवेति नियमार्थं सूत्रम् । पूर्वेषुकामशमी । सप्त चक्षयः । सप्त-  
र्षयः । तेनेह न । उत्तरा वृक्षाः । पञ्च ब्राह्मणाः ।

No. 996.—A word signifying a POINT of the compass OR a NUMBER [enters into composition] WHEN the sense is that of an APPELLATIVE.—The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus *pūrveshukāmaśamī* “(the town of ) Ishukāmaśamī-in-the-East,” *saptarshayah* “the Seven-sages,” (i. e. the constellation of the Great Bear). Hence not here—viz. in *uttarāvṛkṣāḥ* “northern trees,” *pañcha brāhmaṇāḥ* “five Brāhmins.”

## तद्धितार्थोत्तरपदसमाहारे च । २ । १ । ५१ ।

तद्धितार्थे विषये उत्तरपदे च परतः समाहारे च वाच्ये दिक्संख्ये प्राग्वत् ।  
पूर्वस्यां शालायां भवः पूर्वशाला इति समासे जाते । सर्वनाम्ना वृत्तिमात्रे  
पुंवद्भावः ।

No. 997.—In a case WHERE the SENSE is that OF A TADDHITAR affix (No. 975), AND WHEN AN ADDITIONAL MEMBER comes afte-



the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded]. Thus, when a compound is formed out of the words *pūrvasyān śāldān bhavaḥ* “that which is in the eastern hall,” [in which analytical exposition—see No. 964—of the compound in question, the word *bhava*—see No. 998—serves to represent the force of a *taddhita*-affix—] the compound having (—see No. 964—) reached the form of *pūrvā + śāldā*, [the feminine termination of the *pūrvā* is rejected—because Patañjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No. 964].

**दिक्पूर्वपदादसंज्ञायां जः । ४ । २ । १०७ ।**

**अस्माद्वाक्यार्थे जः स्यादसंज्ञायाम् ।**

No. 998.—Let [the *taddhita*-affix—see No. 975—] *NA*, with the sense of “being,” &c., come AFTER A WORD PRECEDED BY another that signifies A POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE. [Thus, from No. 997, we have *pūrvāśāldā + na*].

**तद्धितेष्वचामादेः । ७ । २ । ११७ ।**

**जिति णिति च तद्धितेष्वचामादेरचो वृद्धिः स्यात् । यस्येति च । पौर्व-  
शालः । पञ्च गावो धनं यस्येति त्रिपदे बहुव्रीहौ ।**

No. 999.—Let *vṛiddhi* be substituted in the room OF THE FIRST vowel OF THE VOWELS, WHEN TADDHITA-affixes FOLLOW, having an indicatory *ñ* (No. 998). or *ṇ*. The final vowel, moreover, being elided by No. 260, we have *paurvaśāldā* “who is in the eastern hall”—(No. 997).

In the case of the *Bahuvrīhi* compound (No. 1034) consisting of three terms—signifying “whose wealth is five cows”—[the rule following applies].

**द्वन्द्वतत्पुरुषयोस्तत्तरपदे नित्यसमासवचनम् ।**

No. 1000.—“WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No. 1054) OR A TATPURUSHA (No. 982), the compounding is TO BE SPOKEN OF AS INVARIABLE.”

**गौरतद्धितलुकि । ५ । ४ । ६२ ।**

गोऽन्तात् तत्पुरुषादृच् स्यात् समासान्तो न तु तद्वितलुकि । पञ्च-  
गवधनः ।

No. 1001.—Let (the *taddhita*-affix) *śach* be as the final of the compound AFTER a *Tatpurusha* that ends with the word GO “a cow”—but NOT when there is ELISION OF the TADDHITA-affix. Thus *pañcha gavadhana* “whose wealth consists of five cows.”

**तत्पुरुषः समानाधिकरणः कर्मधारयः । १ । २ । ४२ ।**

No. 1002.—A TATPURUSHA compound (No. 982) THE CASE OF each member of WHICH IS THE SAME, is called KARMADHĀRAYA (—i. e. “that which comprehends the object”—but why so named does not seem to be any where explained).

**संख्यापूर्वा द्विगुः । २ । १ । ५२ ।**

तद्वितार्थत्यत्रोक्तस्त्रिविधः संख्यापूर्वा द्विगुसंज्ञः स्यात् ।

No. 1003.—Let a compound, THE FIRST member OF WHICH IS A NUMERAL, and which is of one of the three kinds specified in No. 997, be called DWIGU—[the word *dwigu* itself—an instance of this kind of compound—signifying “of the value of two cows].”

**द्विगुरेकवचनम् । २ । ४ । १ ।**

द्विगुर्यः समाहार एकवत् स्यात् ।

No. 1004.—An aggregate expressed by A DWIGU shall be like *one*—i. e. shall be SINGULAR.

**स नपुंसकम् । २ । ४ । १७ ।**

समाहारे द्विगुर्द्वन्द्वश्च नपुंसकं स्यात् । पञ्चानां गवां समाहारः पञ्चगवम् ।

No. 1005.—When the sense is an aggregate, IT—a *Dwigu* or a *Dwandwa* compound (No. 1054)—shall be A NEUTER. Thus *pañcha gavam* “an aggregate of five cows.”

**विशेषणं विशेष्येण बहुलम् । २ । १ । ५७ ।**

भेदकं भेदेन समानाधिकरणेन बहुलं प्राग्वत् । नीलमुत्पलं नीलोत्पलम् ।  
बहुलगहणात् क्व चित्चित्यम् । कृष्णसर्पः । क्व चित् । रामो जामदग्न्यः ।

No. 1006.—The QUALIFIER (or discriminator) [is compounded] WITH the thing thereby QUALIFIED (or discriminated) DIVERSELY (No.

823), as before [—i. e. as directed in No. 984]. Thus *nlōtpala*, “a blue lotus.” By taking, in the rule, the expression “diversely” it is meant that in some cases it is imperative to make a compound—as in the case of *kṛishnasarpa* “a black snake,” and sometimes it is forbidden—thus *rāmo jāmadagnyah* “Rāma (called also) Jāmadagnya” “(as being the son of Jamadagni).”

**उपमानानि सामान्यवचनैः । २ । १ । ५५ ।**

**घनश्यामः ।**

No. 1007.—OBJECTS OF COMPARISON are compounded WITH WORDS DENOTING WHAT IS LIKENED to them. Thus *ghanāśyāma* “cloud-black” [—i. e. something black as a cloud].

**शाकपार्थिवादीनामृत्तरपदलोपो वक्तव्यः । शाकप्रियः पार्थिवः । शाकपार्थिवः । देवब्राह्मणः ।**

No. 1008.—THE ELISION OF THE SECOND MEMBER IN the compounds *śākapārthiva*, &c. should be stated. Thus the word *priya* “beloved” is elided in the example *śākapārthiva* “the king of the ‘era,’”—i. e. the king *beloved* by (the people of) his era, *devabrāhmaṇa* “a Brāhmaṇa beloved by the gods.”

**नञ् । २ । २ । ६ ।**

**नञ् सुपा प्राग्वत् ।**

No. 1009.—The indeclinable privative *NAṆ*, as before [i. e. as directed in the foregoing rules—combines] with what ends with a case-affix.

**नलोपो नञः । ६ । ३ । ७३ ।**

**नञो नस्य लोप उत्तरपदे । अब्राह्मणः ।**

No. 1010.—There is ELISION OF the *N* OF *NAṆ* (No. 1009), when a word follows in composition with it. Thus *abrāhmaṇa* “who is not a Brāhmaṇa”—(though a man).

**तस्मान्ननुडचि । ६ । ३ । ७४ ।**

**लुप्तनकारावञ उत्तरपदस्याजावेर्नुट् । अनश्वः । नैकधेत्यादौ तु नशब्देन सह सुप् सुपेति समासः ।**

No. 1011.—Let **NUT** be the augment OF a word beginning with A VOWEL that comes, in composition, AFTER THAT *nanē* (No. 1010) of which the *n* has been elided. Thus *anaśwa* “(an animal) which is not a horse.” But in such an expression as *naikadhā* “not at one time,” there is composition with the word *na* [i. e. *nanē* with its indicatory final dropped] in accordance with No. 964 [‘indeclinables’ being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

**कुगतिप्रादयः । २ । २ । १८ ।**

**एते समर्थेन नित्यं समस्यन्ते । कुत्सितः पुरुषः । कुपुरुषः ।**

No. 1012.—The word **KU** (No. 399), those called **GATI** (Nos. 222 and 1013), and **PRA**, &c. (No. 48), are invariably compounded with that with which they are connected in sense. Thus *kupurusha* a “paltry man.”

**ऊर्यादिच्चिडाचश्च । १ । ४ । ६१ ।**

**ऊर्यादयश्च्यन्ता डाजन्ताश्च क्रियायोगे गतिसंज्ञाः स्युः । ऊरीकृत्य । शुक्लीकृत्य । पटपटाकृत्य । सुपुरुषः ।**

No. 1013.—AND let the words **ÚRÍ** (No. 399) “assent,” AND THE LIKE, AND those that end with **CHWÍ** (No. 1332), AND those that end with **DÁCH** (No. 1338), when in composition with a verb, be called *gati* (No. 222). Thus (No. 1012) *úríkritya* (No. 936) “having promised,” *śuklikritya* “having made white,” *paṭapaṭākṛitya* “having made a clattering,” *supurusha* (No. 1012 and 48) “a good man.”

**प्रादयो गताद्यर्थे प्रथमया । प्रगत आचार्यः । प्राचार्यः ।**

No. 1014.—“The words **PRA**, &c. (No. 48), WHEN THE SENSE IS that of GONE OR THE LIKE, combine WITH what ends with THE 1ST case-affix.” Thus *prāchārya* “a hereditary teacher” (like *Vaśiṣṭha* in the family of *Rāma*).

**अत्यादयः क्रान्ताद्यर्थे द्वितीयया । अतिक्रान्तो मालामिति विद्येहे ।**

No. 1015.—“The words **ATI**, &c. (No. 48), WHEN THE THING DENOTED is GONE BEYOND or the like, combine WITH what ends with THE 2ND case-affix.” Thus we may have, as the analysis of a compound *atikrānto mālām* “which has surpassed the necklace:”—[but, in regard to the compound, some further considerations are necessary].

## एकविभक्ति चापूर्वनिपाते । १ । २ । ४४ ।

विग्रहे यच्चित्तविभक्तिकं तदुपसर्जनं न तु तस्य पूर्वनिपातः ।

No. 1016.—AND that which, in the analytical statement of the sense of a compound, has ONE fixed CASE [whilst the word with it is compounded may vary its case] is called *upasarjana* (No. 968), BUT DOES NOT (necessarily) STAND FIRST (No. 969) [This furnishes occasion for next rule].

## गोस्त्रियोरुपसर्जनस्य । १ । २ । ४८ ।

उपसर्जनं यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य प्रातिपदिकस्य ह्रस्वः ।  
अतिमालः ।

No. 1017.—Let a short vowel be the substitute OF a crude word (No. 135) which ends with the word GO “a cow,” AND of that which ends with what has as its termination A FEMININE affix (No. 1341), WHEN regarded as AN UPASARJANA (No. 1016). Thus [the example under No. 1015 becomes] *atimāla* “exceeding the necklace (in beauty).”

अवाद्यः कृष्टाद्यर्थे तृतीयया । अवक्रुष्टः कोकिलया । अचकोकिलः ।

No. 1018.—“The words AVA, &c. (No. 48), WHEN THE THING DENOTED is CRIED OUT &c., are compounded WITH what ends with THE 3RD case-affix.” Thus *avakokila* “what is announced by the cuckoo.”—(e. g. the spring).

पर्यादयो ग्लानाद्यर्थे चतुर्थ्या । परिग्लानोऽध्ययनाय पर्यध्ययनः ।

No. 1019.—“The words PARI, &c. (No. 48), WHEN THAT DENOTED IS WEARY, &c., are compounded WITH what ends with THE 4TH case-affix.” Thus *paryadhyayana* “weary of study.”

निरादयः क्रान्ताद्यर्थे पञ्चम्या । निष्क्रान्तः कौशाम्ब्या निष्कौशाम्बिः ।

No. 1020.—The words NIR, &c. (No. 48), WHEN THE THING DENOTED IS GONE BEYOND, &c., are compounded WITH what ends with THE 5TH case-affix. Thus *nishkauśāmbi* “who has gone beyond Kauśāmbi.”

## तत्रोपपदं सप्तमीस्थम् । ३ । १ । ६२ ।

सप्तम्यन्ते पदे कर्मणीत्यादौ वाच्यत्वेन स्थितं यत् कुम्भादि तद्वाचकं पदमुपपदं स्यात् ।

No. 1021.—HERE [i. e. in the division of the Grammar referring to verbal roots] let the word, such as “*pot*” or the like, denoting that which, in virtue of its being a significate, is IMPLIED in a term exhibited IN THE 7TH case, such as *karmanī* (No. 841), be called UPAPADA (No. 1022).

## उपपदमतिङ् । २ । २ । १६ ।

उपपदं समर्थेन नित्यं समस्यतेऽतिङन्तश्च समासः । कुम्भं करोतीति कुम्भकारः । अतिङ् किम् । मा भवान् भूत् । माडि लुङिति सप्तमीनिर्देशान् माहुपपदम् । गतिकारकोपपदानां द्विः सह समासवचनं प्राक् सुबुत्पत्तेः । व्याघ्री । अश्वक्रीती । कच्छपी । इत्यादि ।

No. 1022.—AN UPAPADA (No. 1021) is always compounded with that with which it is in construction—and the compound does NOT end IN A TENSE-AFFIX. Thus *kumbhakāra* (No. 841), “one who makes pots.” Why do we say “not in a tense-affix?” Witness *mā bhavān bhūt* “let not your Honour become”—where *mān* as having been exhibited, in No. 469, in 7th case, takes the name of *upapada* [but is not compounded with *bhūt*].

The compounding of a *gati* (No. 222) or a *kāraka* (No. 945), or an *upapada* (No. 1021) with what ends with a *kṛit*-affix is declared to be effected before the case-affixes present themselves. Thus we have *vyāghrī* “a tigress,” *asvakṛitī* “a female (e. g. cow or the like) bought in exchange for a horse,” *kachchhapī* “a she-tortoise.” [The word *vyāghrī* is said to be derived from the root *ghrā* “to smell,” with the *gati*-prefixes *vi* and *ā*, because the animal “goes smelling about.” By Nos. 839 and 524, short *a* is found in the room of the long *ā*. Then, if the *vi+ā+ghrā* were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

## तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः । ५ । ४ । ८६ ।

संख्याव्ययादेरङ्गुल्यन्तस्य तत्पुरुषस्य समासान्तेऽच् स्यात् । द्वे अङ्गुली प्रमाणमस्य द्वाङ्गुलम् । तिर्गतमङ्गुलिभ्यो निरङ्गुलम् ।

No. 1023.—Let the affix *ach* be the final OF the TATPURUSHA compound WHICH BEGINS WITH A NUMERAL OR AN INDECLINABLE AND ENDS WITH AṅGULI “an inch.” Thus *dwyaṅgula* (No. 260) “of the measure of two inches,” *niraṅgula* “exceeding in measure the breadth of the fingers (of a hand).”

**अहःसर्वैकदेशसंख्यातपुण्याच्च रात्रेः । ५ । ४ । ८९ ।**

**अथो रात्रेर्च् स्यात् । चात् संख्याव्यादेः । अहर्ग्रहणं द्वन्द्वार्थम् ।**

No. 1024.—AND let the affix *ach* come AFTER the word RĀTRI “night,” when it comes AFTER AHAN “a day,” SARVA “all,” WHAT SIGNIFIES A PORTION, AND SAṅKHYĀTA “numbered,” AND PUṆYA “holy.” By the “and” is meant that this is to hold also when the compound “begins with a numeral or an indeclinable.”

The word *ahan* “a day” is taken, in this aphorism, with a view to its entering into a *Dwandwa* compound—(No. 1054).

**रात्राह्राहाः पुंसि । २ । ४ । २६ ।**

**एतदन्तो द्वन्द्वतत्पुरुषो पुंस्येव । अहश्च रात्रिश्चाहोरात्रः । सर्वरात्रः ।**

**संख्यातरात्रः ।**

No. 1025.—*Dwandwa* (No. 1054) and *Tatpurusha* compounds ending in RĀTRA (i. e. *rātri* + *ach*—see No. 1024), AND AHNA (V. 4. 83.) AND AHA (Nos. 1027 and 979), appear IN THE MASCULINE only. Thus *ahorātrah* (No. 395, in spite of No. 129, taking effect as directed by Kātyāyana) “day and night,” *sarvarātrah* “the whole night,” *saṅkhyāturātrah* “a night numbered (as the 1st, 2nd, 13th, &c.)”

**संख्यापूर्वे रात्रं स्त्रीबम् । द्विरात्रम् । त्रिरात्रम् ।**

No. 1626.—“The word RĀTRA ‘night,’ (No. 1025) PRECEDED in composition BY A NUMERAL, is NEUTER.” Thus *dwirātram* “a space of two nights,” *trirātram* “a space of three nights.”

**राज्ञाहःसखिभ्यष्टच् । ५ । ४ । ९१ ।**

**एतदन्तात् तत्पुरुषाष्टच् । परमराजः ।**

No. 1027.—The *tuddhita*-affix TACH comes AFTER a *Tatpurusha* compound (No. 982) that ends with the word RĀJAN “a king,” AHAN “a day,” OR SAKHI “a friend.” Thus *paramarājah* “a supreme king.”

**आन्महतः समानाधिकरणजातीययोः । ६ । ३ । ४६ ।**

महाराजः । प्रकारवचने जातीयः । महाप्रकारो महाजातीयः ।

No. 1028.—Let LONG *á* be the substitute (of the final) OF MAHAT “great,” WHEN A WORD IN THE SAME CASE FOLLOWS, AND WHEN JÁTÍYAR (V. 3. 69.) FOLLOWS. Thus *mahárājah* (No. 1027) “a great king.” The word *játíyar* means “kind:”—thus *mahájáttiyah* “like the great.”

**द्वाष्टनः संख्यायामबहुव्रीह्यशीत्योः । ६ । ३ । ४७ ।**

आत् स्यात् । द्वादश । अष्टाविंशतिः ।

No. 1029.—Let long *á* be the substitute OF DWI “two” AND ASHTAN “eight,” WHEN A NUMERAL FOLLOWS, but NOT WHEN the compound is A BAHUVRÍHI (No. 1034) NOR WHEN ASÍTI “eighty” FOLLOWS. Thus *dwádaśa* “twelve” (2+10), *aṣṭāviṁśati* (No. 200) “twenty-eight.”

**परवस्त्रिङ् द्वन्द्वतत्पुरुषयोः । २ । ४ । २६ ।**

कुक्कुटमयूर्याविमे । मयूरीकुक्कुटाविमौ । अर्धपिप्पली ।

No. 1030.—The GENDER OF A DWANDWA (No. 1054) OR TATPURUSHA compound (No. 282) IS LIKE that of the LAST word in it. Thus *kukkuṭamayúryāvime* “those two (fem.) the cock and the peahen,” *mayúrikukkuṭāvimau* “those two (mas.) the peahen and the cock,” *ardhapippalī* “the half of the pepper” (which is fem.—though *ardha* here—see No. 994—is neuter).

**द्विगुप्राप्तापचालपूर्वगतिसमासेषु न । पञ्चकपालः पुरोडाशः । प्राप्तो जीविकां प्राप्तजीविकः । आपचजीविकः । अलं कुमार्यै अलंकुमारिः । अत एव ज्ञापकात् समासः । निष्कोशाम्बिः ।**

No. 1031.—“This (dependence of the gender on that of the last word—No. 1030—) does NOT hold IN A DWIGU compound (No. 1003), nor in compounds THE FIRST member of which is PRĀPTA ‘obtained,’ ĀPANNA ‘obtained,’ ALAM ‘enough,’ AND a GATI (No. 1012).” Thus *pañchakapālah puroḍāśah* “cakes soaked in butter (and offered at a sacrifice in a dish with five compartments)” —[though *kupāla* is neuter], *prāptajīvikah* or *āpannajīvikah* “who has obtained a livelihood”—[though *jīvikā* is fem.], *alunkuxāriḥ* “who is a suitable match for the girl”—which, only by the present rule, could be known to be a case



justifying composition; (so too, where a *gati* is the first member) *nishkaruśāmbih* "(a man) who has come out of Kauśāmbi" [though the name of the place is feminine].

**अर्धर्चाः पुंसि च । २ । ४ । ३१ ।**

**अर्धर्चादयः पुंसि क्लीबे च स्युः । अर्धर्चः । अर्धर्चम् । एवं ध्वजतीर्थशरी-  
रमण्डपयूषवटहाकुशकलशपात्रसूत्रादयः ।**

No. 1032.—The words *ARDHARCHA*, &c. may be MASCULINE AND neuter. Thus *ardharcha* or *ardharcham* "half a verse (of Scripture)." In like manner [the following words may be either masc. or neut., viz.] *dhwaja* "a flag," *tirtha* "a place of pilgrimage," *śarīra* "the body," *maṇḍapa* "a shed," *yūṣha* "pease-soup," *dehā* "the body," *aṅkuśa* "a goad for an elephant," *kaluśa* "a jar," *pātra* "a vessel," *sūtra* "a thread," &c.

**सामान्ये नपुंसकम् । मृदु पचति । प्रातः कमनीयम् ।**

**इति तत्पुरुषः ।**

No. 1033.—(By common consent) the NEUTER is employed WHEN the application is GENERAL [i. e. when nothing is qualified in particular by the word in question]. Thus *mṛidu pachati* "he cooks soft (anything in general that he does cook)," *prātaḥ kamanīyam* "in the morning it is pleasant"—(i. e. things in general are so).

So much for the *Tatpurusha* compounds.

**बहुव्रीहिः ।**

OF THE BAHUVRĪHI OR ATTRIBUTIVE COMPOUND.

**शेषो बहुव्रीहिः । २ । २ । २३ ।**

**अधिकृतोऽयम् । प्रादुन्नात् ।**

No. 1034.—Let THE REST be called BAHUVRĪHI. This is a regulating expression [to be understood in each aphorism] as far as No. 1054.

**अनेकमन्यपदार्थे । २ । २ । २४ ।**

**अनेकं प्रथमान्तमन्यस्य पदस्यार्थे वर्तमानं वा समस्यते स बहुव्रीहिः ।**

No. 1035.—[A collection of] MORE words THAN ONE, in the nominative, employed TO DENOTE THE SAME THING AS ANOTHER WORD is optionally compounded :—this is a *Bahuvrīhi* compound (No. 1034).

**सप्तमीविशेषयो बहुव्रीहौ । २ । २ । ३५ ।**

सप्तम्यन्तं विशेषणं च बहुव्रीहौ पूर्वं स्यात् । कण्ठेकाक्षः । कस एव ज्ञापकाद्व्यधिकरणपदे बहुव्रीहिः ।

No. 1036.—A word in THE 7TH CASE, AND AN EPITHET shall stand first IN A *BAHUVRĪHI* compound. Thus *kaṇṭhekāḍa* "who is black in the throat—(īva)." [Had the noun not been in the 7th case, the epithet must have come first—thus *kālakanṭha* "black-throated"]. From this we learn that a *Bahuvrīhi* compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

**हलदन्तात् सप्तम्याः संज्ञायाम् । ६ । ३ । ६ ।**

हलन्ताददन्ताच्च सप्तम्या अलुक् । त्वचिसारः । प्राप्तमुदकं यं प्राप्तोदको ग्रामः । ऊठरघोऽनङ्घान् । उपहृतपशू रुद्रः । उद्धृतौदना स्थाली । पीताम्बरो हरिः । वीरपुङ्गवको ग्रामः ।

No. 1037.—There is not elision OF THE 7TH case-affix AFTER what ends in A CONSONANT OR SHORT A, WHEN the sense is that of AN APPELLATIVE. Thus *twachisāra* "a bāmbu" (the pith, or strength, of which is in its cuticle).

[Other examples of *Bahuvrīhi* compounds are] *prāptodako grāmah* "a village at which the water has come," *ūḍharatho, naḍwān* "an ox by which the car is borne," *upahrītapatū rudrah* (No. 131) "Rudra, to whom cattle are offered (by being turned loose)," *uddhritaudānā sthālī* "a pot from which the boiled rice has been taken out," *plāmbaro hariḥ* "Hari, whose garments are yellow," *vīrapuruṣhako grāmah* "a village the men of which are heroes."

**प्रादिभ्यो धातुस्य वाच्यो वा चोत्तरपदलोपः । प्रपतितपर्वः । प्रपर्वः ।**

No. 1038.—"The OPTIONAL compounding OF WHAT ARISES FROM A VERBAL ROOT coming AFTER PRA & C. (No. 48), SHOULD BE STATED AND THE ELISION OF THE TERM SUBSEQUENT (—here subsequent to the prefix)." Thus *praparnah* "(a tree) of which the leaves are all fallen"—[the word *patita* being omitted in the compound.

नञोऽस्यर्धानां वाच्यो वा चोत्तरपदलोपः । अविद्यमानपुत्रोऽपुत्रः ।

No. 1039.—“The compounding OF words SIGNIFYING ‘WHAT EXISTS,’ coming AFTER the negative *NAÑ* (No. 1010), SHOULD BE STATED, AND THE OPTION ELISION OF THE SECOND OF THE TERMS.” Thus *avidyamāna-putra* or *aputra* “of whom there exists not a child”—(i. e. childless).

**स्त्रियाः पुंवद्भाषितपुंस्कादनूङ् समानाधिकरणे  
स्त्रियामपूरणीप्रियादिषु । ६ । ३ । ३४ ।**

उक्तपुंस्कादनूङ् उहोऽभावो यत्र तथाभूतस्य स्त्रीवाचकशब्दस्य पुंवाचक-  
स्येव रूपं समानाधिकरणे न तु पूरण्यां प्रियादौ च । गोस्त्रियोरिति द्वयः ।  
चित्रगुः । रूपवद्भाष्यः । अनूङ् किम् । वामोरुभाष्यः ।

No. 1040.—WHEN THERE IS NOT *ÚN* AFTER WHAT is employed in SPEAKING OF what is MASCULINE,—i. e. where there is the absence of the feminine affix *ún*—(see No. 1376 (the form OF such a FEMININE word becomes LIKE the MASCULINE, WHEN a FEMININE word IN THE SAME CASE FOLLOWS (in the compound)—but NOT IF this (word that follows) is an ORDINAL, OR is the word *PRIYA* “beloved” &c.

[Thus—when we mean to speak of a man as having “a brindled cow”—the two words *chitrá gauh* being converted into an epithet], *gau* becomes short, by No. 1017, [and then, by the present rule, the *chitrá*, which is “followed by a feminine word in the same case”—viz. by *gauh*—, becomes “like the masculine”—i. e. becomes *chitra*—so that we have] *chitrágauh* “(a man who has a brindled cow.” In like manner [from *rúpavati bháryá* “a handsome wife”] *rúpavadbháryah* “who has a handsome wife.” Why do we say “when there is not *ún*?” Witness *vámorúbháryah* “one who has a wife with handsome thighs” [where the feminine affix *ún*—No. 1380—by which the final of the word *uru* “a thigh” was lengthened, remains].

**अप् पूरणीप्रमाययोः । ५ । ४ । ११६ ।**

पूरणार्थप्रत्ययान्तं यत् स्त्रीलिङ्गं तदन्तात् प्रमाययन्ताच्च बहुव्रीहेरप् स्यात् ।  
कल्याणी पञ्चमी यासां राज्ञीणां ताः कल्याणीपञ्चमा राज्ञयः । स्त्री प्रमाणी  
यस्य स्त्रीप्रमाणः । अप्रियादिषु किम् । कल्याणीप्रियः । इत्यादि ।

No. 1041.—WHEN a feminine word ends with an affix giving the sense of AN ORDINAL, let the affix *AP* be AFTER the *Bahuvrīhi* com-

pound (No. 1034) which ends therewith or with the word PRAMĀṆĪ "a witness." Thus *kalyāṇtapañchamā rdtrayah* "nights, the fifth of which is auspicious," *stripramāṇah* "having a woman for witness or authority"—(a suit &c.) Why do we say (in No. 1040) "not if this is the word *priya*, &c."? Witness *kalyāṇtapiyāh* "whose beloved is an honourable woman,"—and so on.

**बहुव्रीहौ सकथ्यक्ष्णोः स्वाङ्गात् षष् । ५ । ४ ।**

११३ ।

स्वाङ्गवाचिसकथ्यत्यन्ताद्वहुव्रीहेः षष् । दीर्घसकथ्यः । जलजाक्षी । स्वाङ्गात् किम् । दीर्घसकथि शकटम् । स्थूलात्ता वेणुयष्टिः । अक्ष्योऽर्शनादिति वक्ष्यमाणोऽच् ।

No. 1042.—Let the affix SHACH come AFTER the words SAKTHI "the thigh" AND AKSHI "the eye" final IN A BAHUVRĪHI compound and denoting A PART OF THE BODY. Thus *dīrghasakthah* "whose thighs are long," *jalajākshī* (No. 1348) "lotus-eyed." Why do we say "denoting a part of the body"? Witness *dīrghasakthi śakatam* "a cart with long shafts," *sthūlākshā venūyasthī* "a bambu-staff with large eyes"—[meaning the marks at the joints left on removing the twigs that grew there]. In this last example, as will be stated in No. 1064, the affix is *ach*.

**द्वित्रिभ्यां ष मूर्ध्नः । ५ । ४ । ११५ ।**

द्विमूर्धेः । त्रिमूर्धेः ।

No. 1043.—Let the affix SHA be placed AFTER the word MŪRDHAN "the head" coming AFTER DWI "two" OR TRI "three." Thus *dwimūrdhah* (No. 979) "who has two heads," *trimūrdhah* "who has three heads."

**अन्तर्बहिर्भ्यां च लोमः । ५ । ४ । ११७ ।**

अप् स्यात् । अन्तर्लोमः । बहिर्लोमः ।

No. 1044.—AND let the affix *ap* be placed AFTER the word LOMAN "hair" coming AFTER the word ANTAR "within" OR VAHIS "without." Thus *antarlomah* "that (as a fur garment) of which the hair is inside," *vahirlomah* "that of which the hair is outside."

## पादस्य लोपोऽहस्यादिभ्यः । ५ । ४ । १३८ ।

हस्यादिर्वर्जितादुपमानात् परस्य पादस्य लोपः । व्याघ्रस्येव पादावस्य व्याघ्रपात् । अहस्यादिभ्यः किम् । हस्तिपादः । कुशूलपादः ।

No. 1045.—There is ELISION OF (the last letter) of the word *PADA* "a foot," employed as an object of comparison, but NOT AFTER the words *HASTIN* "an elephant," &c. Thus *vyāghrapāt* "whose feet are like those of a tiger." Why do we say "not after *hastin*, &c."? Witness *hastipādah* "whose feet are like those of an elephant," *kusūlapādah* "whose feet are like large grain jars."

## संख्यासुपूर्वस्य । ५ । ४ । १४० ।

लोपः स्यात् । द्विपात् । सुपात् ।

No. 1046.—Let there be elision OF it (i. e. of the final of *pāda* "a foot"—(No. 1045) PRECEDED BY A NUMERAL AND by *SU*. Thus *dwipāt* "whose feet are two"—(i. e. a biped), *supāt* "whose feet are good."

## उद्विभ्यां काकुदस्य । ५ । ४ । १४८ ।

लोपः स्यात् । उत्काकुत् । विक्राकुत् ।

No. 1047.—Let there be elision (of the final) OF *KĀKUDA* "the palate" AFTER *UT* AND *VI*. Thus *utkākud* "who has a high palate," *vikākud* "who has a wrongly formed palate."

## पूर्णाद्विभाषा । ५ । ४ । १४९ ।

पूर्णकाकुत् । पूर्णकाकुदः ।

No. 1048.—AFTER the word *PŪRNA* (the elision of the final of *kākuda*—No. 1047 takes place) OPTIONALLY. Thus *purnakākud* or *purnakākudah* "whose palate is complete."

## सुहृदुहृदौ मित्रामित्रयोः । ५ । ४ । १५० ।

सुहृन्मित्रम् । दुर्हृदमित्रः ।

No. 1049.—The forms *SUHRĪD* AND *DURHRĪD*, WITH THE SENSE OF FRIEND AND FOE [are the only forms admissible, whether you suppose them to be compounds of *hṛid* or of *hṛidaya* "the heart"]. Thus *suhṛid* "whose heart is well-affected," *durhṛid* "whose heart is ill-affected."

**उरःप्रभृतिभ्यः कप् । ५ । ४ । १५१ ।**

No. 1050.—AFTER the word URAS “the breast,” &c. [when final in a compound], let there be the affix KAP.

**कस्कादिषु च । ८ । ३ । ४८ ।**

एष्विण उत्तरस्य विसर्गस्य जोऽन्यस्य तु सः । इति सः । व्यूढोरस्कः ।  
प्रियसर्पिष्कः ।

No. 1051.—AND IN the words KASKA “who? who? &.” SH is the substitute of *visarga* coming after an *in*—but of another (i. e. of *visarga* coming not after an *in*) there is s. Thus *vyūḍhoraskah* “whose chest is broad,” *priyasarpishkah* “to whom clarified butter is pleasant.”

**निष्ठा । २ । २ । ३६ ।**

निष्ठान्तं बहुव्रीहौ पूर्वं स्यात् । युक्तयोगः ।

No. 1052.—What ends with a NISHTHĀ (No. 866) shall stand first in a *Bahuvrīhi* compound. Thus *yuktayoga* “who is devoted to devotion.”

**शेषाद्विभाषा । ५ । ४ । १५४ ।**

अनुक्तसमासान्ताद्बहुव्रीहेः कप्वा । महायशस्कः । महायशः ।

**इति बहुव्रीहिः ।**

No. 1053.—The affix *kap* is OPTIONALLY placed AFTER THE REMAINDER—i. e. after any *Bahuvrīhi* compound in respect of which no other affix is enjoined as the final of the compound. Thus *mahāyashaskah* or *māhāyashas* “whose renown is great.”

So much for the *Bahuvrīhi* Compounds.

**द्वन्द्वः ।**

OF THE DWANDWA OR AGGREGATIVE COMPOUND.

**चार्थे द्वन्द्वः । २ । २ । ३६ ।**

अनेकं सुव्रतं चार्थं वर्तमानं वा समस्यते स द्वन्द्वः । समुच्चयान्वाचयेत्-  
रत्नरयमसमोद्गाराश्चार्थाः । तत्रैखरं मुहं च भक्षयेति परस्परनिर्वेहस्वानेकः

स्यैकस्मिन्नन्वयः समुच्चयः । भिक्षामदं गां चानयेत्यन्तरव्याप्तुर्बहुवचनेनान्व-  
योऽन्वाद्ययः । अनयोरसामर्थ्यात् समासो न । धवखदिरौ द्वितीयमिति मिलिता-  
नामन्वय इतरेतरयोगः । संज्ञापरिभाषमिति समूहः समाहारः ।

No. 1054.—When a set of several words ending with case-affixes stands IN A RELATION EXPRESSIBLE BY “AND,” the set is optionally made into a compound :—this is called DWANDWA “doubling” or “coupling.” The meanings that may be indicated by “and” are “community of reference,” “collateralness of reference,” “mutual conjunction,” and “lumping.” For example—*śvarāṇi gurūṇ cha bhajasva* “reverence God and thy teacher”—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call “community of reference.” In the example *bhikṣhāmata gaṁ chānaya* “go for alms and bring the cow,” the relation founded on the one or the other’s being concerned in a col- lateral action—is what we call “collateralness of reference.” In these two cases composition does not take place, because the words are not directly related to one another—(No. 962). In the example *dhava- khadirau chhindhi* “cleave (alike) the Mimosa and the Grisea”—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call “mutual conjunction.” “Lump- ing” is aggregation (into a neuter singular word)—as in the example *sañjñāparibhāṣam* “an appellative and a maxim of interpretation.”

**राजदन्तादिषु परम् । २ । २ । ३१ ।**

एषु पूर्वमयोगार्हं परं स्यात् । दन्तानां राज्ञा राजदन्तः ।

No. 1055.—IN the words RĀJADANTA AND THE LIKE, let that be put LAST which is (according to No. 969) proper to be placed first. Thus *rājadantah* “a chief of teeth” (i. e. an eye-tooth).

**धर्मद्विष्यनियमः । धर्मधर्मौ । धर्मार्थौ । इत्यादि ।**

No. 1056.—“In regard to the words DHARMA AND THE LIKE, there is NO fixed RULE” Thus *arthadharmau* or *dharmārthau* “wealth and virtue” or “virtue and wealth,” &c.

**द्वन्द्वे चि । २ । २ । ३२ ।**

पूर्वं स्यात् । हरिहरौ ।

No. 1057.—IN A DWANDWA compound, let a word called CHI (No. 190) stand first. Thus *hariharau* “Hari and Hara.”

**अजायदन्तम् । २ । २ । ३३ ।**

इशङ्गयो ।

No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus *śakṛiṣṇau* “the Lord and Kṛiṣṇa.”

**अल्पाक्षतरम् । २ । २ । ३४ ।**

शिवकेशवौ ।

No. 1059.—[And likewise—] see No. 1057—THAT WHICH HAS FEWER VOWELS. Thus *śivakeśavau* “Śiva and Keśava.”

**पिता मात्रा । १ । २ । १० ।**

मात्रा सहोक्तौ पिता वा शिष्यते । पितरौ । मातापितरौ ।

No. 1060.—The word *PITṚI* “father,” when spoken of ALONG WITH *MĀṬṚI* “mother,” is optionally left alone. Thus *pitarau* or *mātāpitarau* “one’s parents.”

**द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम् । २ । ४ । २ ।**

एषां द्वन्द्व एकवत् । प्राणिपादम् । मार्दङ्गिकापाणविकम् । रथिकाश्वा-  
तेहम् ।

No. 1061.—AND A DWANDWA compound OF words signifying members of LIVING BEINGS, AND PLAYERS (or singers or dancers), AND component PARTS OF AN ARMY, shall be singular. Thus *pāṇipādam* “the hand and foot,” *mārdaṅgikapāṇavikam* “players on the *mri-daṅga* and *paṇava* (kinds of drums),” *rathikāśwāroham* “the chariots and the cavalry.”

**द्वन्द्वानुदषहान्तात् समाहारे । ५ । ४ । १०६ ।**

चवर्गान्तादुषहान्ताच्च द्वन्द्वानुदृष्टं स्यात् समाहारे । वाक्त्वचम् । त्वक्-  
सजम् । शमीदुषदम् । वाक्त्वचम् । छत्रोपानहम् । समाहारे किम् । प्रादृष्ट-  
शरदौ ।

**इति द्वन्द्वः ।**

No 1062.—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, or D, or SH, OR H, let there be the affix *ṣach*, WHEN the com-



pound is a neuter AGGREGATE. Thus *váktwacham* "the organs of speech and of touch," *twaksrajam* "the skin and a chaplet," *samí-drishadam* "Acacia-suma and a stone," *váktwisham* "eloquence and splendour," *chhatropánaham* "umbrella and shoes." Why do we say "then the compound is a neuter aggregate?" Witness *právit-śaradau* "the rains and the cold weather."

So much for the *Dvandwa* Compounds.

### समासान्ताः ।

OF THE AFFIXES WHICH COME AT THE END OF COMPOUNDS.

**ऋक्पूरब्धूः पथामानक्षे । ५ । ४ । ७४ ।**

अङ्गादन्तस्य समासस्य अग्रत्ययोऽन्तावयवः । अक्षे या धूस्तदन्तस्य न । अर्धर्चः । विष्णुपुरम् । विमलापं सरः । राजधुरा । अक्षे तु । अक्षधूः । दृढधूरतः । सखिपथः । रम्यपथो देशः ।

No. 1063.—The affix *a* is the end-portion of a compound which ends with RICH "a verse (of Scripture)," PUR "a city," AP "water," DHUR "a burthen," PATHIN "a road"—but not of that which ends with *dhur* when relating to AKSHA "an axle-tree." Thus *ardharcha* "half a verse (of Scripture)," *viṣṇupura* "the city of Viṣṇu," *vimalāpaṇ sarah* "a lake the water of which is pure," *rājadhurá* (No. 1341) "the king's load (of government),"—but, when relating to *aksha*,—*akshadhúh* "the shafts attached to the axle-tree," *driḍha-dhúrakshah* "an axle the shafts attached to which are strong." Then, again, *sakhipathah* "the road of a friend," *ramyapatho deśah*, "a place the road of which is pleasant."

**अक्षोऽदर्शनात् । ५ । ४ । ७६ ।**

अचक्षुः पर्यायादक्षोऽच् स्यात् । गवामक्षीव गवाक्षः ।

No. 1064.—Let the affix *ach* come [in a compound] AFTER the word AKSHI, when it is NOT a synonyme of THE ORGAN OF VISION. Thus *gaváksha* "a bull's eye (a small window, so called)."

**उपसर्गादध्वनः । ५ । ४ । ८५ ।**

प्रगतोऽध्वानं प्राध्वो रथः ।

No. 1065.—[Let the affix *ach* come, in a compound] AFTER ADHWAN "a road," coming AFTER AN UPASARGA (No. 48). Thus *prādhwo rathah* "a carriage that has got upon the road."

न पूजनात् ५ । ४ । ६६ ।

पूजनार्थात् परेभ्यः समासान्ता न स्युः । सुराजा । अतिराजा ।

इति समासान्ताः ।

No. 1066.—[The *taddhita* affixes—see No. 1027, &c.—] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE. Thus (in spite of No. 1027) *surdjan* "a good king," *atirdjan* "a pre-eminent king."

So much for the affixes which come at the end of Compounds.

तद्धिताः ।

OF WORDS ENDING WITH TADDHITA AFFIXES.

समर्थानां प्रथमाद्वा । ४ । १ । ८२ ।

इदमधिक्रियते । प्राप्तिश्च इति यावत् ।

No. 1067.—(The *taddhita* affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the *krit* affixes—No. 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called *tad-dhita* because the nouns denote something 'relating or belonging to that' which is primitive.]

अश्वपत्यादिभ्यश्च । ४ । १ । ८३ ।

एभ्योऽण् स्यात् प्राप्तीत्यतीयेष्वर्थेषु ।

No. 1068.—AND let the affix *an*, in the senses of the various affixes occurring antecedently (in the order of the *Ashīdākhydyā*) to No. 1203 come AFTER these—viz., *ASWAPATI* "a lord of horses," &c.

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

अिति णिति च तद्धिते षरेऽचामादेरचो वृद्धिः स्यात् । अश्वपतेरपत्यादि  
आश्वपतम् । गाणपतम् ।

No. 1069.—WHEN A TADDHITA affix FOLLOWS, with an indicatory *n* or *ṇ*, let there be *vṛiddhi* in the room OF THE FIRST vowel AMONG THE VOWELS. Thus, to denote the offspring, &c. of (one of the kings styled) *Áśwapati*, we may have *áśwapata* (No. 1068). So again, *gāṇapata* "the offspring, &c., of *Gaṇapati* (i. e. of *Ganeśa*).

दित्यदित्यादित्यपत्युत्तरपदायण्यः । ४ । १ । ८५ ।

प्राग्दीष्यतीयेष्वर्थेषु । दितेरपत्यं दैत्यः । अदितिरादित्यस्य वा आदित्यः ।  
प्राजापत्यः ।

No. 1070.—Let the affix *NYA*, in the senses of the various affixes occurring antecedently to No. 1203, come AFTER the proper names *DITI*, *ADITI*, AND *ĀDITYA* "the sun," AND THAT WHICH HAS the word *PATI* AS ITS FINAL MEMBER. Thus *daitya* "a descendant of Diti," *aditya* "a descendant of Aditi," or "(a descendant) of the sun," *prājāpatya* "a descendant of *Prajāpati*."

देवाद्यप्रज्ञो । दैव्यम् । दैवम् ।

No. 1071.—"AFTER *DEVA* "a god," let there be the affixes *YAṆ* AND *AṆ*." Thus *daivya* or *daiva* "divine."

बहिषष्टिलोपो यञ् च । बाह्यः । रैकञ् च ।

No. 1072.—"Let there be ELISION OF the *ṬI* (No. 52) OF *VAHIS* "out," AND let there be the affix *YAṆ*." Thus *vāhya* "external." And the affix *śhak* may be employed (which gives occasion to the rule following).

किति च । ७ । २ । ११८ ।

अचामादेरचो वृद्धिः स्यात् । बाह्यीकः ।

No. 1073.—AND WHEN IT (the *taddhita* affix) HAS AN INDICATORY *K*, let there be *vṛiddhi* in the room of the first vowel of the vowels (in the word). Thus *udhika* "external."

गौरजादिप्रसङ्गे यत् । गौरपत्यादि गव्यम् ।

No. 1074.—"WHEN an affix BEGINNING WITH A VOWEL PRESENTS ITSELF AFTER the word *GO* "a cow," let the affix *YAT* (be substituted

for it).” Thus “what is descended (or procured, &c.) from a cow” is expressed by *gavya* (No. 31).

**उत्सादिभ्योऽञ् । ४ । १ । ८६ ।**

**ओत्सः । इत्यपत्यादिविकारान्तार्थाः प्रत्ययाः ।**

No. 1075.—Let the affix *AN* come AFTER *UTSA*, &c. Thus *autsa* “a descendant of *Utsa*.”

So much for the affixes that convey the senses beginning with “posterity” (No. 1077) and ending with “change” (No. 1195).

**स्त्रीपुंसाभ्यां नञ्सञ्जी भवनात् । ४ । १ । ८७ ।**

**धात्यानां भवनइत्यतः प्रागर्थेष्वभ्यामेतो स्तः । स्त्रियः । पौंसः ।**

No. 1076.—In the senses specified in the aphorisms reckoning from this one AS FAR AS No. 1249, the two *NAÑ* AND *SNAN* come AFTER these two words *STRĪ* “a female” AND *PUNŚ* “a male.” Thus *strainā* “female,” *pauṇśna* “male.”

**तस्यापत्यम् । ४ । १ । ८८ ।**

**षाश्वन्तात् कृतसंधेः समर्थोदपत्येऽर्धे उक्ता वक्ष्यमाणाश्च प्रत्यया वा स्युः ।**

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of THE OFFSPRING THEREOF, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[*N. B.*—Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

**ओर्गुणः । ६ । ४ । १४६ ।**

**उवर्णान्तस्य भस्य गुणस्तद्धिते । उपगोरपत्यमौपगवः । आश्वपतः । देत्यः । ओत्सः । स्त्रियः । पौंसः ।**

No. 1078.—Let *GUṆA* be in the room OF a *bha* (No. 185) ending in *U* or *Ū*, when a *taddhita* affix follows. Thus *aupagava* (No. 1069) “a descendant of *Upagu*,” [and then, as examples of No. 1077] *dśwapaṭa* “a descendant of an *Aśwapati*,” *daitya* “a descendant of *Diti*,”

*autsa* "a descendant of *Utsa*," *straiṇa* "produced from a woman,"  
*paṇṇena* "produced by a man."

**अपत्यं पौत्रप्रभृति गोत्रम् । ४ । १ । १६२ ।**

अपत्यत्वेन विवक्षितं पौत्रादि गोत्रसंज्ञं स्यात् ।

No. 1079.—Let what is spoken of as POSTERITY, BEGINNING WITH GRANDSONs, be called GOTRA.

**एको गोत्रे । ४ । १ । ६३ ।**

प्रत्ययः स्यात् । उपगोर्गोत्रापत्यमौपगवः ।

No. 1080.—WHEN DESCENDANTS, BEGINNING WITH THE GRANDSON (No. 1079), are spoken of, let there be but ONE affix. Thus *aupagava* "a descendant such as a grandson or still lower descendant of Upagu"—[the word being the same as that—No. 1078—which denotes "a son of Upagu"].

**गर्गादिभ्यो यञ् । ४ । १ । १०५ ।**

गोत्रापत्ये । गर्गस्य गोत्रापत्यं गार्ग्यः । वात्स्यः ।

No. 1081.—Let YAN be the affix AFTER GARGA AND THE LIKE, when the sense is that of a descendant not nearer than a grandson (No. 1079). Thus *gārgyā* "a grandson, or still lower descendant of Garga," *vatsya* "a descendant of Vatsa."

**यञञोश्च । २ । ४ । ६४ ।**

गोत्रे यद्यञन्तमञन्तं च तदवयवयोरेतयोर्लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । गर्गाः । वात्साः ।

No. 1082.—AND there is elision OF these two, YAN (No. 1081) AND AN (No. 1075), being parts of what, ending with *yan* or *an* has the sense of a descendant not nearer than a grandson (No. 1079), when the word [of itself, and not as part of a compound epithet dependent on another word] takes the plural,—but not in the feminine. Thus *gārgāh* "the male descendants of Garga," *vatsāh* "the male descendants of Vatsa."

**जीवति तु वंश्ये युष्वा । ४ । १ । १६३ ।**

वंश्ये पित्रादौ जीवति पौत्रादेर्यदपत्यं चतुर्थ्यादि तद्वधसंज्ञमेव स्यात् ।

1083—BUT WHEN ONE IN A LINE of descent, beginning with a father (and reckoning upwards), IS ALIVE, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not *gotra* No. 1079].

**गोत्राद्यून्यस्त्रियाम् । ४ । १ । ६४ ।**

यून्यपत्ये गोत्रप्रत्ययान्तादेव प्रत्ययः स्यात् स्त्रियां तु न युवसंज्ञा ।

No. 1084.—WHEN a descendant of the description denoted by YUVAN (No. 1083) is spoken of, let the affix be attached only AFTER what already ends with an affix marking a DESCENDANT AS LOW AT LEAST AS A GRANDSON:—but, IN THE FEMININE, the word is NOT termed *yuvan*, [nor treated accordingly].

**यजिजोश्च । ४ । १ । १०१ ।**

गोत्रे यौ यजिजौ तदन्तात् फक् ।

No. 1085.—AND let *phak* come AFTER what ends with YAN AND IN, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant of the description mentioned in No. 1083, is to be denoted].

**आयनेयीनीयियः फढखच्छघां प्रत्ययादीनाम् ।**

**७ । १ । २ ।**

प्रत्ययादेः फस्य आयन् ठस्येय् खस्य र्हेन् क्स्य र्हेय् घस्य रघ् एते स्युः ।  
गर्गस्य युवापत्यं गार्ग्यायणः । दाक्षायणः ।

No. 1086—Let there be AYAN in the room OF PHA, EY in the room OF DHA, IN in the room OF KHA, IY in the room OF CHHA, AND IY in the room OF GHA, being INITIALS OF AFFIXES. Thus *gargyāyana* (No. 1085) “a distant descendant of Garga,” *dākshāyana* “a distant descendant of Daksha”—[Garga and Daksha being alive, or some one intermediate between them and the descendants so named being alive].

**अत इज् । ४ । १ । ६५ ।**

अपत्येऽर्चं । दाक्षिः ।

No. 1087.—Let IN, in the sense of a descendant, come AFTER what ends in SHORT A. Thus *dākshī* (No. 260) “a descendant of Daksha.”

बाहुादिभ्यश्च । ४ । १ । ६६ ।

बाहविः । औदुलोमिः । काङ्क्षिगोऽयम् ।

No. 1088.—AND AFTER BĀHU, &c. [let *in*, No. 1087, come]. Thus *bāhavi* (No. 1078) "a descendant of Bāhu," *auḍalomi* "a descendant of Uḍuloman."

This is a class of words recognizable only by the form—(see No. 53).

अनुष्यानन्तर्ये बिदादिभ्योऽञ् । ४ । १ । १०४ ।

ये त्वचानृषयस्तेभ्योऽपत्येऽन्यत्र तु गोत्रे । बिदस्य गोत्रं वेदः । वेदो । बिदाः । पुत्रस्यापत्यं पौत्रः । पौत्रो । पौत्राः । एवं दौहित्रादयः ।

No. 1089.—Let there be the affix *AN* AFTER BIDA, &c., IN THE SENSE OF IMMEDIATE DESCENDANT (or son) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of a descendant not nearer than a grandson (No. 1079). Thus *baida* "the descendant (not nearer than a grandson) of (the sanctified sage) Bida," which in the dual becomes *baidau*, and in the plural *biddh* (No. 1082); then again *pautra* "a son's son (i. e. grandson)"—dual *pautrau* plural *pautráh*—(No. 1082 not applying to this, because the derivation is not of the kind called *gotra*—No. 1079). In the same way *dauhitra* (No. 1069) "a daughter's son," and the like.

शिवादिभ्योऽञ् । ४ । १ । ११२ ।

अपत्ये । शैवः । गाङ्गः ।

No. 1090.—Let the affix *AN* come AFTER ŚIVA, &c., in the sense of offspring. Thus *śaiva* "a descendant of Śiva," *gāṅga* "a descendant of Gaṅgá."

अण्यन्धकवृष्णिाकुरुभ्यश्च । ४ । १ । ११४ ।

अण्यः । वासिष्ठः । वैश्वामित्रः । अण्यकेभ्यः । स्वाकण्यः । वृष्णिभ्यः । वासुदेवः । कुरुभ्यः । नाकुलः । साहदेवः ।

No. 1091.—AND (the affix *an* may come) AFTER names of sanctified SAGES, AND of persons belonging to the ANDHAKA, VṚISHNI, AND KURU race. It comes after the names of sages in the examples *vāsishta* "a descendant of (the sage) Vāsishta," and *vaiśvāmītra* "a descendant of Viśvāmītra," after the *andhakas* in *śvāphalka* "a des-

endant of Śwaphalka, after the *Vrishnis* in *vasudeva* "the son of Vasudeva," and after the *Kurus* in *nákula* "a descendant of Nakula," and *sahadeva* "a descendant of Sahādeva."

**मातुस्तु संख्यासंभद्रपूर्वायाः । ४ । १ । ११५ ।**

संख्यादिपूर्वस्य मातृशब्दस्य उदादेशः स्यादण् प्रत्ययश्च । द्वैमातुरः ।  
त्रायमातुरः । सांमातुरः । भाद्रमातुरः ।

No. 1092.—Let *U* be the substitute OF the word *MÁTRI* "a mother PRECEDED BY A NUMERAL, OR by *SAM*, OR *BHADRA*; and let there be the affix *an*. Thus *dwaímátura* (No. 37) "having a mother and a step-mother"—(meaning Ganesa), *sháṁmátura* "having six mothers"—(meaning Kártikeya who was brought up by the six Krittikás), *sánmátura* "whose mother is good," *bhádramátura* "having an illustrious mother."

**स्त्रीभ्यो ढक् । ४ । १ । १२० ।**

स्त्रीप्रत्ययान्तेभ्यो ढक् । वैनतेयः ।

No. 1093.—AFTER words ending with FEMININE affixes (No. 1341), let there be the affix *DHAK* (No. 1086). Thus *vainateya*, "the son of Vinatá"—(meaning Garuḍa).

**कन्यायाः कनीन च । ४ । १ । ११६ ।**

चादण् । कानीनो व्यासः कर्णश्च ।

No. 1094.—AND let *KANÍNA* be the substitute OF *KANYÁ*. By the "and" the affixing of *an* is indicated. Thus *kánína* "the son of an unmarried woman"—e. g. *Vyása* or *Karṇa*.

**राजश्चशुराद्यत् । ४ । १ । १३७ ।**

No. 1095.—AFTER *RÁJAN* AND *SWASURA*, let there be the affix *YAT*.  
राज्ञो जातावेव ।

No. 1096.—"AFTER *RÁJAN*, ONLY WHEN IT MEANS the regal CASTE," (does the affix directed by No. 1095 come).

**ये चाभावकर्मणोः । ६ । ४ । १६८ ।**

यादौ तद्वित्तेन प्रकृत्या स्यात् तु भावकर्मणोः । राजन्यः । जातावेवेति  
किम् ।



No. 1097.—AND WHEN a *taddhita* affix, beginning with Y, follows, let AN (if the word ends in *an*) remain in its shape unaltered, but NOT WHEN THE SENSE IS THAT OF ACTION OR STATE. Thus *rājanya* (Nos. 1095 and 1096) “a Kshatriya or man of the regal caste”—— (whereas “the royal state of a king,” by No. 979, would be *rājya*). Why do we say, in No. 1096, “only when it means the regal caste?” [For the reply see the example under the next rule].

अन् । ६ । ४ । १६७ ।

अन् प्रकृत्याणि परे । राजनः । श्वशुर्यः ।

No. 1098.—Let AN (at the end of a word) remain in its original form (in spite of No. 979), when the affix *an* follows. Thus *rājana* “the son of a king” (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097). Then, again, by No. 1095, we have *śvaśurya* “the son of a father-in-law.”

क्षत्राद् घः । ४ । १ । १३८ ।

क्षत्रियः । जातावित्येव । क्षत्रिरन्यः ।

No. 1099.—AFTER KSHATRA, let there be the affix GHA. Thus *kshatriya* (Nos. 1086 and 260) “one of the caste of the Kshatras.” This is the form of the derivative only when the caste is spoken of—for otherwise the derivative is *kshātri* (No. 1087) “a descendant of a Kshatra” (not necessarily by a Kshatra mother).

रेवत्यादिभ्यष्टक् । ४ । १ । १४६ ।

No. 1100.—AFTER REVATĪ, &c., let there be THAK.

ठस्येकः । ७ । ३ । ५० ।

अङ्गात् परस्य ठस्येकादेशः । रैवतिकः ।

1101.—Let IKA be the substitute OF THA coming (without the intervention of any letter) after an inflective base (No. 152). Thus *raivatika* “a descendant of Revatī.”

जनपदशब्दात् क्षत्रियादञ् । ४ । १ । १६८ ।

जनपदक्षत्रियवाचकाच्छब्दादञपत्ये । पाञ्चालः ।

No. 1102.—Let there be AÑ, to denote progeny, AFTER A WORD WHICH, while it EXPRESSES A COUNTRY, expresses ALSO A KSHATRIYA

Thus *pāñchāla* "the descendant of the Kshatriya who gave his name to the country of Pañchāla."

तत्रियसमानशब्दान्जनपदात्. तस्य राजन्यपत्यवत् । पञ्चालानां राजा पञ्चालः ।

No. 1103.—“(Let the same affix—see No. 1102—) AS WHEN the sense is that of PROGENY, WHEN the sense is that of the KINGS THERE-OF, come AFTER the name of A COUNTRY OF THE SAME NAME AS A KSHATRIYA.” Thus *pāñchāla* “the king of the Kshatriyas (or of the country) of Pañchāla.”

पूरोरण् । पौरवः ।

No. 1104.—“Let AṆ come AFTER PURU.” Thus *paurava* “a descendant of Puru.”

पाण्डोर्दण् । पाण्ड्यः ।

No. 1105.—“Let DYAN come AFTER PĀNDU.” Thus *pāṇḍya* “a descendant of Pāṇḍu.”

कुरुनादिभ्यो ण्यः । ४ । १ । १७२ ।

कौरव्यः । नैषध्यः ।

No. 1106.—Let there be NYA AFTER KURU AND names BEGINNING WITH N (signifying both a country and its Kshatriya inhabitants). Thus *kauravya* (No. 1078) “a descendant of Kuru,” *naishadhyā* “a descendant of Nishadha.”

ते तद्राजाः । ४ । १ । १७४ ।

अजादयस्तद्राजसंज्ञाः स्युः ।

No. 1107.—Let THESE, viz. the affixes *anē*, &c., be called TADRĀJA (No. 1027—i. e. “the king thereof”).

तद्राजस्य बहुषु तेमैवास्त्रियाम् । २ । ४ । ६२ ।

बहुष्वर्थेषु तद्राजस्य लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । पञ्चालाः । इत्यादि ।

No. 1108.—There shall be elision OF a TADRĀJA (No. 1107) affix, WHEN the meanings are MANY (i. e. when the word is plural) WHEN BY THE WORD ITSELF [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but NOT IN THE FEMININE. Thus (as the plural of *pāñchāla*—No. 1103 we have)

*pañchāla* "the kings of Pañchāla, or their descendants." And so of others.

। ४ । १ । १५ ।

अस्मात् तद्राजस्य लुक् । कम्बोजः । कम्बोजौ ।

No. 1109.—AFTER the word KAMBOJA, there is elision of the *tadrāja* affix (No. 1107). Thus *Kamboja* "the king of Kamboja," *kambojan* "two kings of Kamboja."

कम्बोजादिभ्य इति वक्तव्यम् । चोलः । शकः । केरलः । यवनः ।

इत्यपत्याधिकारः ।

No. 1110.—"IT SHOULD BE SAID (in No. 1109) 'AFTER KAMBOJA AND THE LIKE.'" Thus *chola* "the king of Chola," *śaka* "the king of Scythia," *kerala* "the king of Kerala," *yavana* "the king of Greece."

So much for the subject of Patronymics (or for the division of the Grammar where the words—"in the sense of progeny"—exert an influence—having to be supplied in each rule).

तेन रक्तं रांगात् । ४ । २ । १ ।

अण् स्यात् । कषायेण रक्तं वस्त्रं काषायम् ।

No. 1111.—Let *aṇ* come after a word denoting A COLOUR, to signify what is COLOURED THEREBY. Thus *kāshāya* "coloured of a dull red"—as cloth.

नक्षत्रेण युक्तः कालः । ४ । २ । ३ ।

अण् स्यात् ।

No. 1112.—Let *aṇ* come (after the name of an asterism) to signify a TIME CONNECTED WITH THE ASTERISM.

तिथ्यपुष्ययोर्नक्षत्राणि यलोप इति वाच्यम् । पुष्येण युक्तं पौषमहः ।

No. 1113.—"IT SHOULD BE MENTIONED THAT THERE IS ELISION OF the Y, WHEN AṆ (No. 1112) COMES AFTER the ASTERISM OF TISHYA, OR (as it is also called) PUSHYA." Thus *pausha* "belonging—as a day—to the asterism Pushya"—(i. e. to the month of December, in which month the moon is full in that asterism).

लुब्धविशेषे । ४ । २ । ४ ।

पूर्वेण विहितस्य लुप् षष्ठिदण्डात्मकस्य कालस्यावान्तरविशेषश्चेन्न गम्यते ।  
अत्र पुण्यः ।

No. 1114.—There shall be ELISION (*lup*, No. 209,) of the affix enjoined by the preceding aphorism (No. 1112), IF NO SPECIFICATION is to be understood of an included portion of the time consisting of twenty-four hours (or sixty *daṇḍas*). Thus *adya pushyah* “to-day belongs to the asterism Pushya”—(meaning by “to-day” neither the day-time in particular, nor the night-time in particular, but both alike).

**दृष्टं साम । ४ । २ । ७ ।**

तेनेत्येव । वसिष्ठेन दृष्टं वासिष्ठं साम ।

No. 1115.—Let *aṇ* come after what ends with the 3rd case-affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the SÁMA-VEDA. Thus *vásishṭhaṁ sáma* “the (portion of the) Sāma seen by (or revealed to) Vasishṭha.”

**वामदेवाद्दृष्ट्यद्दृष्टौ । ४ । २ । ६ ।**

वामदेवेन दृष्टं साम वामदेव्यम् ।

No. 1116.—Let *ḍyat* AND *ḍya* come AFTER the name VÁMADEVA (under the circumstances set forth in No. 1115). Thus *vámadevya* (No. 260) “the (portion of the) Sāma seen by Vāmadeva.”

**परिवृतो रथः । ४ । २ । १० ।**

अस्मिन्नर्थेऽण् प्रत्ययो भवति । वस्त्रेण परिवृतो वास्त्रो रथः ।

No. 1117.—The affix *aṇ* comes (after a word in the 3rd case, in the sense of SURROUNDED—the thing so surrounded being a CHARIOT. Thus *vāstra* “surrounded with cloth”—e. g. a chariot.

**तत्रोद्धृतममन्त्रेभ्यः । ४ । २ । १४ ।**

शरावे उद्धृतः शरावे ओदनः ।

No. 1118.—The affix *aṇ* comes AFTER words denoting VESSELS, to signify PLACED THEREON. Thus *śárāva* “placed on a shallow dish”—as boiled rice.

**संस्कृतं भक्षः । ४ । २ । १६ ।**

सप्तम्यन्तादण् स्यात् संस्कृतेऽर्थे यत् संस्कृतं भक्षाश्चेत् ते स्युः । भ्राष्ट्रेषु संस्कृता भ्राष्ट्रा भक्षः ।

No. 1119.—Let *an* come after what ends with the 7th case-affix, to denote what is PREPARED therein—if that which is so prepared be GRANULAR FOOD. Thus *bhrāśhṭra* “prepared in frying-pans”—(as barley, &c.).

**साऽस्य देवता । ४ । २ । २४ ।**

इन्द्रो देवताऽस्येति ऐन्द्रं हविः । पाशुपतम् । बार्हस्पत्यम् ।

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as HIS. Thus *āindra* “belonging to the deity Indra”—as butter (in an oblation), *pāśupata* “belonging to Śiva,” *bārhaspatiya* “belonging to Bṛihaspati.”

**शुक्राद् घन् । ४ । २ । २६ ।**

शुक्रियम् ।

No. 1121.—AFTER the name ŚUKRA, there is the affix GHAN. Thus *śukriya* (Nos. 1120 and 1086) “belonging to Śukra”—as an oblation of butter).

**सोमादृत्यण् । ४ । २ । ३० ।**

सौम्यम् ।

No. 1122.—AFTER the name SOMA, there is the affix ṬYAN. Thus *saumya* (No. 1069) “belonging to the Moon”—(as an oblation of butter).

**वायव्यतुपित्रुषसो यत् । ४ । २ । ३१ ।**

वायव्यम् । ऋतव्यम् ।

No. 1123.—AFTER VĀYU, RĪTU, PITṚI, AND USHAS, there is the affix YAT. Thus *vāyavya* “belonging to the god of the winds,” *ritavya* “belonging to the seasons”—(as an oblation of butter).

**रीङ् ऋतः । ७ । ४ । २७ ।**

अङ्गव्यकारेऽसर्वधातुके यकारे औच परे ऋतो रीङादेशः । यस्येति च । पिब्यम् । उषस्यम् ।

No. 1124.—The substitute OF SHORT RĪ shall be RĪŪ, when an

affix, beginning with *y* and not being a *krit* (No. 329) nor a *sūrvadhātuka* (No. 418), follows, or if *chvi* (No. 1332) follows. Thus, by No. 260, we have *pitr̥ya* (No. 1123) "belonging to the progenitors," *ushasya* "belonging to the dawn"—(as butter offered in oblation).

**पितृव्यमातुलमातामहपितामहः । ४ । २ । ३६ ।**

एते निपात्यन्ते । पितृर्भाता पितृव्यः । मातृर्भाता मातुलः । मातुः पिता मातामहः । पितुः पिता पितामहः ।

No. 1125.—The word *PITR̥IVYA* "a father's brother," *MĀTULA* "a mother's brother," *MĀTĀMAHA* "a mother's father," AND *PITĀMAHA* "a father's father," are anomalously formed.

**तस्य समूहः । ४ । २ । ३७ ।**

काकानां समूहः काकम् ।

No. 1126.—An affix is added to a word, when the sense is a COLLECTION THEREOF. Thus *kāka* "a collection of crows."

**भिक्षादिभ्योऽण् । ४ । २ । ३८ ।**

भैक्षम् । गर्भिणीनां समूहो गर्भिणम् । इह भस्याठे तद्धितइति पुंवद्भावे कृते ।

No. 1127.—The affix *AN* comes AFTER *BHĪKSHĀ* "alms," &c. Thus *bhāiksha* (No. 1126) "what is collected in the shape of alms," *gārbhīṇa* "a collection of pregnant females." In this example the word (*gārbhīṇi* "a pregnant woman") having been reduced to the form of the masculine by the supplementary rule, that "the masculine form of a *bha* (No. 185) is substituted, when a *taddhita* affix follows without an indicatory *ṣh*" (the application of No. 979 is debarred by the rule following).

**इनयनपत्ये । ६ । ४ । १६४ ।**

अनपत्यार्थेऽणि इन् प्रकृत्या । तेन नस्तद्धितइति टिलोपो न । युवतीनां समूहो यौवतम् ।

No. 1128.—WHEN the affix *AN* FOLLOWS, NOT IN THE SENSE OF OFFSPRING, the termination *IN* shall remain in its original shape. Hence (in the case of *gārbhīṇa*, No. 1127) there is not elision of the last vowel and what follows it by No. 979. Then, again, (as another example of No. 1127) we have (from *yuvatī* "a young woman") *yauvata* (No. 260) "a collection of young women."

## ग्रामजनबन्धुभ्यस्तल् । ४ । २ । ४३ ।

तलन्तं स्त्रियाम् । ग्रामता । जनता । बन्धुता ।

No. 1129.—The affix TAL comes AFTER GRÁMA, JANA, AND BANDHU. What ends in *tal* is feminine. Hence *grámatá* (No. 1341) “a collection of villages,” *janatá* “a collection of persons,” *bandhutá* “a collection of relatives.”

गजसहायाभ्यां चेति वक्तव्यम् । गजता । सहायता ।

No. 1130.—“IT SHOULD BE STATED that this (affixing of *tal*—No. 1129) takes place ALSO AFTER GAJA AND SAHÁYA.” Thus *gajatá* “a collection of elephants,” *saháyatá* “a collection of allies.”

अहः खः क्रतो । अहीनः ।

No. 1131.—“The affix KHA comes AFTER AHAN ‘a day’ IN THE SENSE OF A SACRIFICE.” Thus *ahína* (No. 1086) “a particular sacrifice—one lasting a certain number of days.”

## अचित्तहस्तिधेनोष्ठक् । ४ । २ । ४७ ।

No. 1132.—AFTER things WITHOUT CONSCIOUSNESS, AND HASTI “an elephant,” AND DHENU “a milch cow,” there is the affix THAK.

## इसुसुक्तान्तात् कः । ७ । ३ । ५१ ।

इसुसुक्तान्तात् परस्य ठस्य कः । साक्तकम् । हास्तिकम् । धेनुकम् ।

No. 1133.—Let K be the substituted of TH AFTER WHAT ENDS WITH IS, OR US, OR an UK, OR T. Thus *sáktuka* (No. 1132) “a quantity of flour,” *hástika* “a collection of elephants,” *dhainuka* “a collection of milch cows.”

## तदधीते तद्वेद । ४ । २ । ५६ ।

No. 1134.—(Let an affix come after a word denoting some subject of study) IN THE SENSE OF WHO HAS STUDIED THAT, or WHO UNDERSTANDS THAT.

## न व्याभ्यां पदान्ताभ्यां पूर्वौ तु ताभ्यामैच् । ७ ।

३ । ३ ।

पदान्ताभ्यां यकारवकाराभ्यां परस्य न वृद्धिः किंतु ताभ्यां पूर्वौ क्रमादेवा-  
वागमौ स्तः । व्याकरणमधीते वेद वा वैयाकरणः ।

No. 1135.—There is NOT *ṛiddhi* (by No. 1069) in the room of what stands AFTER the letters Y AND V, being the FINALS OF PADAS, BUT there are, BEFORE THE TWO, RESPECTIVELY, the two augments AI AND AU. Thus *vaiyákarana* “one who has studied, or who knows, the grammar”—where the *y* of *vyákarana* “grammar” is at the end of a *pada*, inasmuch as the prefix *vi* is one of the Indeclinables—(No. 399).

**क्रमादिभ्यो वुन् । ४ । २ । ६१ ।**

क्रमकः । पदकः । शित्तकः । मीमांसकः ।

No. 1136.—AFTER KRAMA, &c., let there be the affix VUN (in the sense of “who knows the thing”). Thus *kramaka* (No. 836) “one who knows the order,” *padaka* “one who knows the verses (of the Veda),” *śikshuka* “one who knows one of the six Vedāṅgas,” *mīmāṃsaka* “one who knows the Mīmāṃsā philosophy.”

**तदस्मिन्नस्तीति देशे तन्नाम्नि । ४ । २ । ६१ ।**

उदुम्बरः सन्त्यस्मिन् देशे औदुम्बरो देशः ।

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—THAT thing IS IN THIS—THE PLACE TAKING A NAME THEREFROM. Thus *audumbara* “a country in which there are glo-merous fig-trees.”

**तेन निर्वृत्तम् । ४ । २ । ६२ ।**

कुशाम्बेन निर्वृत्ता नगरी कुशाम्बी ।

No. 1138.—In the sense of what is COMPLETED BY HIM (an affix is placed after the person's name). Thus *kuśāmbi* “the city completed by Kuśāmba.”

**तस्य निवासः । ४ । २ । ६३ ।**

शिबीनां निवासो देशः शैबः ।

No. 1139.—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person's name). Thus *śaiba* “the country of the Śibis.”

**अदूरभवश्च । ४ । २ । १० ।**

त्रिदिशायाः दूरभवं वैदिशम् ।

No. 1140.—AND when the sense is WHAT IS NOT FAR OF therefrom (an affix is placed after the name of a place). Thus *vaidīśu* “what is not far off from the city Vidiśa.”



## जनपदे लुप् । १ । २ । ५१ ।

जनपदे वाच्ये चातुरर्थिकस्य लुप् ।

No. 1141.—WHEN A COUNTRY is to be expressed, there is ELISION (*lup*) of a “quadruply significant” affix—[i. e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

## लुपि युक्तवद्व्यक्तिवचने । १ । २ । ५१ ।

लुपि सति प्रकृतिवल्लिङ्गवचने स्तः । पञ्चालानां निवासो जनपदः पञ्चालाः । कुरवः । अङ्गाः । वङ्गाः । कलिङ्गाः ।

No. 1142.—WHEN there is elision by LUP (No. 1141), the GENDER AND NUMBER remain AS IN ORIGINAL term. Thus *pañchāldh* “the country which is the dwelling-place of the Pañchālas,” *kuravah* “the country of the Kurus,” *aṅgāh* “the country of the Aṅgas,” *vaṅgāh* “the Vāngas,” *kaliṅgāh* “the country of the Kaliṅgas.”

## वरणादिभ्यश्च । ४ । २ । ८२ ।

अजनपदार्थे आरम्भः । वरणानामदूरभवं नगरं वरणाः ।

No. 1143.—AND AFTER the words VARAṆĀ, &c. (elision takes place as directed in No. 1142). The origination of the rule is for the sake of what is not a *country* [like the words referred to in No. 1142]. Thus *varaṇdh* “the city [—not the country—] not far from the country of the Varanās.”

## कुमुदनड्वेतसेभ्यो इमनुप् । ४ । २ । ८३ ।

No. 1144.—The affix DMATUP comes AFTER the words KUMUDA “a lotus,” NADĀ “a reed,” AND VETASA “a ratan.”

## भयः । ८ । २ । १० ।

भयल्लान्तोर्मस्य वः । कुमुद्वान् । नड्वान् ।

No. 1145.—Let there be *v* in the room of the *m* of the affix *matu* (No. 1144) AFTER what ends in A JHAY. Thus *kumudwat* (No. 267) abounding in lotuses,” *naḍwat* “abounding in reeds.”

## मादुपधायाश्च मतोवाऽयर्वोदिभ्यः । ८ । २ । ९ ।

मवर्णोवर्णान्तान्मवर्णोवर्णोपधाच्च यवादिवर्जितात् परस्य मतोर्मस्य वः । वेतस्वान् ।

No. 1146.—Let there be *v* in the room OF the *m* of the affix MATU (No. 1144) coming AFTER a word the final of which is *M* OR *A* or *á*, OR THE PENULTIMATE letter OF WHICH IS *M* OR *A* or *á*—but NOT AFTER the word YAVA “barley,” &c. Thus *vetaswat* (Nos. 1144 and 267) ‘abounding in ratans.’

नडशादाङ्ङलच् । ४ । २ । ८८ ।

नङ्गलः ।

No. 1147.—AFTER the words NADA “a reed” AND ŚÁDA “young grass,” there is the affix DWALACH. Thus *naḍvala* (No. 267) “abounding with reeds.”

शिखाया वलच् । ४ । २ । ८९ ।

शिखावलः ।

इति चातुरर्थिकाः ।

No. 1148.—AFTER the word ŚIKHÁ “a crest,” there is the affix VALACH. Thus *śikhāvala* “crested (as peacock).”

So much for the affixes “quadruply significant” (see No. 1141.).

शेषे । ४ । २ । ९२ ।

अपत्यादिचतुर्थ्यन्तादन्याऽर्थः शेषस्तत्राणादयः स्युः । चतुषा एह्यते चातुषं रूपम् । आखणः शब्दः । औपनिषदः पुरुषः । दृषदि पिष्टा दार्षदाः सक्तवः । चतुर्भिरुह्यते चातुरं शकटम् । चातुर्दश्यां दृश्यते चातुर्दशं रत्नः । तस्य विकार इत्यतः प्राक् शेषाधिकारः ।

No. 1149.—Let a meaning, other than those of which “progeny” (No. 1077) was the first mentioned and the quadruple signification” (1141) the last, be called “the remainder,”—and IN REMAINDER of senses, too, let there be the affixes *an* &c. Thus *chāḍkshusha* “visible”—viz. colour, which is apprehended by vision, *śrāvāṇa* “audible”—viz. sound, *aupanishada* “treated of in scripture”—viz. soul, *dārshada* “ground on a stone”—viz. the flour of fried corn, *chātura* “ridden in by four persons”—viz. a kind of cart, *chāturdāsa* “who is seen on the fourteenth day of the month”—viz. a goblin.

The regulating influence of the expression “in the remainder” extends from this aphorism forward as far as that marked No. 1195.

## राष्ट्रावारपाराद् चर्खौ । ४ । २ । ६३ ।

राष्ट्रे जातादी राष्ट्रियः । अवारपारीणः ।

No. 1150.—AFTER the words RÁSHṬRA “a country” AND AVÁRAPÁRA “both banks,” there are respectively, the affixes GHA AND KHA. Thus *ráshṭriya* (No. 1086) “born, &c., in a country,” *avárapárina* “who or what goes or extends to both banks.”

अवारपाराद्विहतीतादपि विपरीताच्चेति वक्तव्यम् । अवारीणः । पारीणः । पारावारीणः । इह प्रकृतिविशेषाद् घादयष्ट्युलन्ता उच्यन्ते तेषां जातादयोऽर्थविशेषाः समर्थविभक्तयश्च वक्ष्यन्ते ।

No. 1151.—“IT SHOULD BE STATED (in addition to what is stated in No. 1150) WHAT the affix may come AFTER the word AVÁRAPÁRA (not only in the form in which it is there exhibited, but) ALSO WHEN IT IS TAKEN SEPARATELY in pieces, AND when it is INVERTED.” Thus *avárina* “belonging to this bank of the river,” *párina* “belonging to the other bank,” *párávarina* “belonging to the other bank as well as to this.”

There shall now be mentioned derivatives which end with those affixes the first whereof is *gha* (No. 1150) and the last whereof are *tyu* and *tyul* (No. 1171), with specification of the original terms (to which the application of those affixes is appropriate); and their varieties of meaning—such as “being produced therefrom,” and the like—shall be mentioned; and also the declensional cases in connection with which the affixes are appropriately applicable.

## ग्रामाद्यखर्जौ । ४ । २ । ६४ ।

ग्राम्यः । ग्रामीणः ।

No. 1152.—AFTER the word GRÁMA “a village,” let there be the affix Y OR KHAÑ. Thus *grámya* or *grámina* (No. 1086) “rustic.”

## नद्यादिभ्यो ढक् । ४ । २ । ६७ ।

नादेयम् । माहेयम् । वाराणसेयम् ।

No. 1153.—AFTER the words NADI “a river,” &c., let there be the affix DHAK. Thus *nádeya* (No. 1086) “aquatic,” *máheya* “earthen,” *várāṇaseya* “belonging to Benares.”

## दक्षिणापश्चात्पुरसस्त्यक् । ४ । २ । ६८ ।

दाक्षिणात्यः । पाश्चात्यः । पौरस्त्यः ।

No. 1154.—AFTER the words DAKSHINĀ, PĀSCHĀT, AND PURAS, let there be the affix TYAK. Thus *dākshindtya* “produced in the south,” *pāschāttya* “produced in the west,” *paurastya* “produced in the east.”

द्युप्रागपागुदक्प्रतीचो यत् । ४ । २ । १०१ ।

दिव्यम् । प्राच्यम् । अपाच्यम् । उदीच्यम् । प्रतीच्यम् ।

No. 1155.—AFTER DYU “the sky,” PRĀCH, APĀCH, UDACH, AND PRATĪCH, let there be the affix YAT. Thus *divya* “celestial,” *prāchya* “eastern,” *apāchya* “southern,” *udīchya* (No. 366) “northern,” *pratīchya* “western.”

अव्ययात् त्यप् । ४ । २ । १०४ ।

अमेहकृतसिन्धे एव । अमात्यः । इहत्यः । कृत्यः । ततस्त्यः । तत्रत्यः ।

No. 1156.—Let there be the affix TYAP AFTER AN INDECLINABLE—that is to say, however, only after *amā* “together,” *iha* “here,” *kwa* “where?” and (those that end in) *tusi* (No. 1286) and *tra* (No. 1291). Thus *amātya* “a minister,” *ihatya* “produced here,” *kwatya* “produced where?” *tatustya* “produced thence,” *tatratya* “produced there.”

त्यन्नेधेवे । नित्यः ।

No. 1157.—“Let TYAP come AFTER the indeclinable NI IN THE SENSE OF CONSTANTLY.” Thus *nitya* “eternal.”

वृद्धिर्यस्याचामादिस्तद्वृद्धम् । १ । १ । १३ ।

यस्य समुदायस्याचां मध्ये आदिर्वृद्धिस्तद् वृद्धसंज्ञं स्यात् ।

No. 1158.—Let THAT whole word AMONG THE VOWELS OF WHICH THE FIRST is A VRIDDHI be called VRIDDHA.

त्यदादीनि च । १ । १ । १४ ।

वृद्धसंज्ञानि स्युः ।

No. 1159.—AND let TYAD, &C., (No. 170) be called *vriddha* (No. 1158).

वृद्धाच्छः । ४ । २ । ११४ ।

शालीयः । तदीयः ।

No. 1160.—AFTER a word called *vriddha* (Nos. 1158 and 1159), let there be the affix *CHHA*. Thus *śāltiya* (Nos. 1086 and 260) “belonging to a hall,” *tadtiya* “belonging to that.”

वा नामधेयस्य वृद्धसंज्ञा । देवदत्तीयः । दैवदत्तः ।

No. 1161.—“The appellation *vriddha* (No. 1158) is OPTIONALLY that OF A PROPER NAME (whether it has a *vriddhi* in its first syllable or not).” Thus *devadattīya* (No. 1160) or *dairvadatta* “belonging to Devadatta.”

गहादिभ्यश्च । ४ । २ । १३८ ।

गहतीयः ।

No. 1162.—AND AFTER the words *GAHA*, &C., (there is the affix *chha*—1160). Thus *gahtīya* “belonging to a cave.”

युष्मदस्मदोरन्यतरस्यां खञ् च । ४ । ३ । १ ।

चाच्छः । पत्तेऽण् । युवयोर्युष्माकं वायं युष्मदीयः । अस्मदीयः ।

No. 1163.—AND AFTER *YUSHMAD* AND *ASMAD* (No. 170), OPTIONALLY let there be the affix *KHAN*. By the “and” it is meant that the affix may be *chha* (No. 1160); and on the alternative, which is optional, the affix will be *an*. Thus (when the affix *chha* is used) *yushmadīya* “what belongs to you two, or to all of you,” *asmadīya* “what belongs to us.”

तस्मिन्नणि च युष्माकास्माकौ । ४ । ३ । २ ।

युष्मदस्मदोरेतावादेशो स्तः खञि अणि च । यौष्माकीणः । आस्माकीनः । यौष्माकः । आस्माकः ।

No. 1164.—WHEN THIS affix, viz. *khan* (No. 1163), is added, AND when *AN* is added, then *YUSHMÁKA* AND *ASMÁKA* are the substitutes of *yushmad* and *asmad*. Thus *yaushmákīṇa* “belonging to you,” *ásmákīṇa* “belonging to us,” (and so, too, with the affix *an*) *yaushmáka* and *ásmáka*.

तवकममकावेकवचने । ४ । ३ । ३ ।

एकार्थवाचिनोर्युष्मदस्मदोस्तवकममकौ स्तः खञि अणि च । तवकीनः । तवकः । मामकीनः । मामकः । द्वे तु ।

No. 1165.—In the room of *yushmad* and *asmad*, EXPRESSING ONE individual, there are *TAVAKA* AND *MAMAKA*, when the affix *khan* or *an*

follows. Thus *távaktína* or *távaka* "belonging to thee," *mámaktína* or *mámakṛ* "belonging to me." But when the affix is *chha* (then the rule following applies).

**प्रत्ययोत्तरपदयोश्च । ७ । २ । ६८ ।**

मपर्यन्तयोरनयोरेकार्थवाचिनोस्त्वमौ स्तः प्रत्यये उत्तरपदे च परतः ।  
त्वदीयः । मदीयः । त्वत्पुत्रः । मत्पुत्रः ।

No. 1166.—AND WHEN AN AFFIX follows, OR A WORD IN COMPOSITION, the *twa* and *ma* are put in the room of these two (viz. *yushmad* and *usmad*) as far as the *m* (i. e. in the room of *yushm* and *asm*), when they signify a single individual. Thus *twadīya* "belonging to thee," *madiya* "belonging to me," *twatputra* "thy son," *matputra* "my son."

**मध्यान्मः । ४ । ३ । ८ ।**

मध्यमः ।

No. 1167.—AFTER the word MADHYA "the middle," there is the affix MA. Thus *madhyama* "middlemost."

**कालादृञ् । ४ । ३ । ११ ।**

कालिकम् । मासिकम् । सांवत्सरिकम् ।

No. 1168.—AFTER a word expressive of TIME, there is the affix THAÑ. Thus *kālika* (No. 1101) "temporal," *māsika* "monthly," *sāvat-sarika* "annual."

**अव्ययानां भमात्रे टिलोपः । सायंप्रातिकः । पौनःपुनिकः ।**

No. 1169.—"There is ELISION OF THE LAST VOWEL AND WHAT FOLLOWS IT OF INDECLINABLES, IF ONLY they be entitled to the name of BHA (No. 185)." Thus (from *prātar*) *sāyanprātika* "belonging to evening and morning," (and, from *punar*), *paunahpunika* "happening again and again."

**प्रावृष ण्यः । ४ । ३ । १७ ।**

प्रावृषेण्यः ।

No. 1170.—AFTER the word PRÁVRISH "the rainy season," there is the affix ENYA. Thus *právrishenya* "what belongs to the season of the rains."

**सायंचिरंप्राद्वेप्रगेष्ययेभ्यष्टुत्थुलौ तुट् च । ४ । ३ । २३ ।**

सायमित्यादिभ्यश्चतुर्भ्यांऽव्ययेभ्यश्च कालवाचिभ्यष्ट्युलो स्तस्तयोस्तुट्  
च । सायंतनम् । चिरंतनम् । प्राह्णे ~~प्राह्णे~~ अनयोरेदन्तत्वं निपात्यते । प्राह्णित-  
नम् । प्रगेतनम् । दोषातनम् ।

No. 1171.—AFTER the four, *sáyam*, &c.—i. e. after *SÁYAM* "at eve," *CHIRAM* "for a long time," *PRÁHṆE* "in the forenoon," *PRAGE* "at dawn," AND after INDECLINABLES expressing time, there are the affixes *TYU* AND *TYUL*, AND their augment *TUṬ*. Thus, *sáyantana* (No. 836) "what is of the evening," *chirantana* "lasting" or "delayed long." In the case of *práhṇe* and *prage* the termination in *e* (in spite of No. 768) is anomalous; and we have *práhṇetana* "what is of the forenoon," and *pragetana* "what is of the early morn." (As an example of the rule applied to an indeclinable expressing time, take) *doshátana* "belonging to the night."

तत्र जातः । ४ । ३ । २५ ।

सप्तमीसमर्थोज्जात इत्यर्थेऽण्णादयो घादयश्च स्युः । सुप्ते जातः सौप्तः ।  
उत्से जातः सौत्सः । राष्ट्रि जातः राष्ट्रियः । अवारपारे जातः अवारपा-  
रीणः । इत्यादि ।

No. 1172—Let there be the affixes *an*, &c., and *gha*, &c., in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality). Thus *sraughna* "born in Srughna," *autsa* "born in Utsa," *ráshtriya* "born in a country," *avárapárinā* (No. 1150) "born on this or the opposite bank :"—and so of others.

प्रावृषष्टप् । ४ । ३ । २६ ।

एण्यापवादः । प्रावृषिकः ।

No. 1173.—AFTER *PRÁVRISH* "the rainy season" let there be the affix *THAP* (when the sense is that of "produced in"). This debars *enya* (No. 1170).—Thus *právrishika* (No. 1101) "produced in the rainy season."

प्रायभवः । ४ । ३ । ३६ ।

तत्रेत्येव । सुप्ते प्रायेण बाहुल्येन भवति सौप्तः ।

No. 1174.—[The affixes *an*, &c. may come] when the sense is BEING MUCH—but only after that dehoting "where." Thus *sraughna* "what is much"—i. e. what is abundant—in Srughna."

संभूते । ४ । ३ । ४१ ।

सुप्ते संभवति सौघः ।

No. 1175.—[The affixes *an*, &c. may come] when the sense is ADAPTED. Thus *sraughna* "what is suited to the country of *Srughna*."

कोशाह्वम् । ४ । ३ । ४२ ।

कौशेयं वस्त्रम् ।

No. 1176.—AFTER the word *KOŚA* "cocoon of the silkworm" let there be the affix *ḍHAṆ*. Thus *kaūśeya* "silken"—clothes.

तत्र भवः । ७ । ३ । ५३ ।

सौघः । औत्सः । राष्ट्रियः ।

No. 1177.—(The affixes *an*, &c. may come) when the sense is WHO STAYS THERE. Thus *sraughna* "who stays in *Srughna*," *autsa* "who stays in *Utsa*," *śishtriya* "who stays in a kingdom."

दिगादिभ्यो यत् । ४ । ३ । ५४ ।

दिश्यम् । वर्ग्यम् ।

No. 1178.—AFTER the word *DĪŚ*, &c., let there be the affix *YAT*. Thus *diśya* "lying in a particular tract or quarter," *vargya* "belonging to a class."

शरीरावयवाच्च । ४ । ३ । ५५ ।

दन्त्यम् । कण्ठ्यम् । अध्यात्मादेष्टुजिष्यते । अध्यात्मे भवमाध्यात्मिकम् ।

No. 1179.—AND AFTER what denotes A PART OF THE BODY (let there be the affix *yat*). Thus *dantya* "dental," *kanṭhya* "guttural."

It is wished (by Patañjali) that after the words *ādhyātman* "a minister of soul," &c., there should be the affix *ṭhan*. Thus *ādhyātmika* "relating to one of the ministers of soul" [as spoken of in the Sāṅkhya philosophy].

अनुशतिकादीनां च । ७ । ३ । २० ।

एषामुभयपदवृद्धिर्ज्ञप्ति णिति किति च । आधिदैविकम् । आधिभौतिकम् । ऐहलौकिकम् । आह्वतिगणोऽयम् ।

No. 1180.—AND, AFTER the words *ANUŚATIKA* "about a hundred," &c., when an affix with an indicatory *ñ* or *n* or *k* comes, let a *vridhhi*



be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sāṅkhya—(from *adhideva* “a presiding deity”) *ādhidaivika* “dependent on a presiding deity,” (from *adhibhūta* “the province of an organ,” *adhibhautika* “having reference to the province of an organ,” (from *īhaloka* “the world here”) *āihalaukika* “relating to this world.” This is a class of words (see No. 53) the fact of a word's belonging to which is known only from its form.

**जिह्वामूलाङ्गुलेश्चः । ४ । ३ । ६२ ।**

**जिह्वामूलीयम् । अङ्गुलीयम् ।**

No. 1181.—AFTER the words JIHWÁMÚLA AND AṅGULI, let there be the affix CHHA. Thus *jihvámúliya* (No. 1086) “residing in the root of the tongue,” *aṅgúliya* “residing in the fingers.”

**वर्गान्ताच्च । ४ । ३ । ६३ ।**

**कवर्गीयम् ।**

No. 1182.—AND AFTER WHAT ENDS WITH VARGA (let there be the affix *chha*). Thus *kavargíya* (No. 1086) “belonging to the class of *k*”—(i. e. a guttural letter—see No. 17).

**तत आगतः । ४ । ३ । ७४ ।**

**सुघ्रादागतः सौघ्नः ।**

No. 1183.—[Let there be the affix *aṇ*, &c.] when the sense is WHAT HAS COME THENCE. Thus *sraughna* “what has come from Sruḡhna.”

**ठगायस्थानेभ्यः । ४ । ३ । ७५ ।**

**शुल्कशालाया आगतः शौल्कशालिकः ।**

No. 1184.—AFTER words denoting SOURCES OF REVENUE, let there be the affix THAK. Thus *śaulkaśālika* (No. 1101) “what is derived from the custom-house.”

**विद्यायोनिसंबन्धेभ्यो वुञ् । ४ । ३ । ७७ ।**

**औपाध्यायकः । पैतामहकः ।**

No. 1185.—AFTER words relating to LEARNING AND family ORIGIN, let there be the affix VUṆ. Thus *auṇpādhyāyaka* (No. 836) “derived from a spiritual teacher,” *paitāmahaka* “derived from a grandfather.”

**हेतुमनुष्येभ्योऽन्यतरस्यां रूप्यः । ४ । ३ । ८१ ।**

समादागतं समरूप्यम् । पत्ने गहादित्वाच्छः । समीयम् । देवदत्तरूप्यम् ।  
देवदत्तम् ।

No. 1186.—AFTER words denoting CAUSES AND MEN (viewed as causes), there may be OPTIONALLY the affix RŪPYA. Thus *samarūpya* "what proceeds from a like cause." On the other alternative, there is after this word the affix *chha*, from No. 1162. Thus *sumtya* (No. 1086). So, again, *devadattarūpya* or *dairvadatta* "what originates with Devadatta."

**मयद् च । ४ । ३ । ८२ ।**

सममयम् । देवदत्तमयम् ।

No. 1187.—AND (under the circumstances specified in No. 1186) there may be the affix MAYAṬ. Thus *samamaya* "consisting of the same," *devadattumaya* "in the form of Devadatta."

**प्रभवति । ४ । ३ । ८३ ।**

हिमवतः प्रभवति हैमवती गङ्गा ।

No. 1188.—The affixes *an*, &c., may come when the sense is what TAKES ITS RISE. Thus *haimavati* "which takes its rise in the snowy range"—meaning the river Ganges.

**तद्गच्छति पथिदूतयोः । ४ । ३ । ८५ ।**

सुघ्नं संगच्छति क्षौघ्नः । पन्था दूतो वा ।

No. 1189.—[The affixes *an*, &c., may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR a MESSENGER. Thus *sraughna* "that goes to Srugghna"—i. e. the road to Srugghna or a messenger to Srugghna.

**अभिनिष्क्रामति द्वारम् । ४ । ३ । ८६ ।**

सुघ्नमभिनिष्क्रामति क्षौघ्नं कान्यकुब्जद्वारम् ।

No. 1190.—[The affixes *an*, &c., may come] when the meaning is THE GATE THAT FACES. Thus *sraughna* "which looks towards Srugghna"—as one of the gates of Kānyakubja does.

**अधिकृत्यं कृते ग्रन्थे । ४ । ३ । ८७ ।**

शारीरकमधिकृत्य कृतो ग्रन्थः शारीरकीयः ।

No. 1191.—When the meaning is A BOOK MADE IN SUBSERVIENCE [to any subject, then the affixes *an*, &c., may come after what denotes that subject]. Thus *śārirakṭya* “psychological”—meaning a book made with reference to the incorporate soul.

**सोऽस्य निवासः । ४ । ३ । ८६ ।**

**सुघ्नो निवासोऽस्य सौघ्नः ।**

No. 1192.—[The affixes *an*, &c., may come] when the meaning is that THIS IS HIS DWELLING-PLACE. Thus *sraughna* “an inhabitant of Srughna.”

**तेन प्रोक्तम् । ४ । ३ । १०१ ।**

**पाणिनिना प्रोक्तं पाणिनीयम् ।**

No. 1193.—[The affixes *an*, &c., may come] when the meaning is what was enounced by him. Thus *pāṇinīya* “(the system of grammar) enounced by Pāṇini.”

**तस्येदम् । ४ । ३ । १२० ।**

**उपगोरिदमौपगवम् ।**

**इति शैषिकाः ।**

No. 1194.—[The affixes *an*, &c., may come] when the meaning is that THIS IS HIS. Thus *aupagava* “which belongs to Upagu.”

So much for those affixes that convey the meanings referred to under No. 1149.

**तस्य विकारः । ४ । ३ । १३४ ।**

No. 1195.—[The affix *an*, may come] when the meaning is A MODIFICATION or product THEREOF.

**अश्मनो विकारे टिलोपः ॥ अश्मनो विकार आश्मः । भास्मनः । मार्त्तिकः ।**

No. 1196.—“There is ELISION OF THE LAST VOWEL WITH WHAT FOLLOWS IT OF the word *ASMAN* “a stone,” WHEN the meaning is A PRODUCT thereof”—(No. 1195). Thus *āsma* “made of stone,” [and then by No. 1195] *bhāsmana* “made of ashes,” *mārtika* “made of earth.”

**अवयवे च प्रायोपधिबुद्धेभ्यः । ४ । ३ । १३५ ।**

चाट्टिकारे । मयूरस्यावयवो विकारो वा मायूरः । मौर्वम् । काण्डं भस्म  
वा । पैप्पलम् ।

No. 1197.—AND [the affix *an*, &c., may come] AFTER a word denoting AN ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is A PART. By the "and" it is meant that the sense may be also a product—(No. 1195). Thus *máyúra* "being part of a peacock" or "made of a peacock" [—as a fan made of its feathers], *maurva* "of the *Sansevieria zeylanica*"—the stalk or the ashes,—*paippala* "of the Pípal-tree."

मयद्वैतयोर्भाषायामभक्षाच्छादनयोः । ४ । ३ । १४३ ।

प्रकृतिमात्रान्मयद्वा स्याद्विकारावयवयोः । अश्ममयम् । आश्मनम् । अभ-  
क्षेत्यादि किम् । मौद्गः सूपः । कर्पासमाच्छादनम् ।

No. 1198.—IN SECULAR LANGUAGE let the affix *MAYAT* come OPTIONALLY after any primitive IN THOSE TWO meanings—viz. product (No. 1195) and part (No. 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus *ásmamaya* or (by No. 1098) *ásmāna* "made of stone." Why do we say "when neither food nor clothing is spoken of?" Witness *maudga* "made of kidney-beans"—as soup—[where the affix is *an*—not *mayat*]; and *kárpāsa* "made of cotton"—as clothing.

नित्यं वृद्धशरादिभ्यः । ४ । ३ । १४४ ।

आम्रमयम् ।

No. 1199.—[The affixing of *mayat* which is optional in the case of the words specified in No. 1198, takes place] INVARIABLY AFTER WORDS THAT HAVE VRIDDHI IN THE FIRST SYLLABLE (No. 1158), AND after the words *ŚARA* "a reed," &c. Thus *ámramaya* "consisting of mango-trees."

गोश्च पुरीषे । ४ । ३ । १४५ ।

गोमयम् ।

No. 1200.—AND [there is the affix *mayat*] AFTER the 'word GO "a cow," IN THE SENSE OF its DUNG. Thus *gomaya* "cow-dung."

गोपयसेर्यत् । ४ । ३ । १६० ।

गव्यम् । पयश्चम् ।

इति प्राग्दीव्यतीयाः ।

No. 1201.—AFTER the words GO “a cow” AND PAYAS “milk,” let there be the affix YAT. Thus *gavya* (No. 31) “being part of a cow,” *payasya* “made of milk.”

So much for the affixes that convey the meanings referred to under No. 1068.

**प्राग्वहतेष्टक् । ४ । ४ । १ ।**

तद्वहतीत्यतः प्राक् ढगधिक्रियते ।

No. 1202.—[In each aphorism] from this one FORWARD TO No. 1218, the affix THAK bears rule. .

**तेन दीव्यति खनति जयति जितम् । ४ । ४ । २ ।**

अत्रेदीव्यति खनति जयति जितं वा आक्षिप् ।

No. 1203.—[Let there be the affix *thak*, No. 1202] when the sense is WHO PLAYS, DIGS, CONQUERS, or IS CONQUERED THEREWITH. Thus *ākshika* (No. 1101) “a dicer”—i. e. who plays, conquers, or is conquered, with dice—[and so, from a word signifying an instrument for digging may be formed what will signify “who digs therewith”].

**संस्कृतम् । ४ । ४ । ३ ।**

दध्ना संस्कृतं दाधिकम् । मारिचिकम् ।

No. 1204.—[So, too—No. 1202—] when the sense is what is COMPOSED thereof. Thus *dādhika* “made of curds,” *mārichika* “made of pepper.”

**तरति । ४ । ४ । ५ ।**

उदुपेन तरति । औदुपिकः ।

No. 1205.—[So, too—No. 1202—] when the sense is WHO CROSSES therewith. Thus *audupika* “who crosses by means of a raft.”

**चरति । ४ । ४ । ८ ।**

हस्तिना चरति हास्तिकः । दध्ना चरति दाधिकः ।

No. 1206.—[So, too—No. 1202—] when the sense is WHO GOES ON by means thereof. Thus *hastika* “who travels by an elephant.” *dādhika* “who gets on with [—being fed on—] curds.”

**संसृष्टे । ४ । ४ । २२ ।**

दध्ना संसृष्टं दधिकम् ।

No. 1207.—[So, too—No. 1202—] when the sense is **SMEARED** therewith. Thus *dādhika* “smeared with curds.”

**उज्झति । ४ । ४ । ३२ ।**

**बदराण्युज्झति बादरिकः ।**

No. 1208.—[So, too—No. 1202.—] when we speak of him **WHO GLEANS**. Thus *bādarika* “who picks up jujubes.”

**रक्षति । ४ । ४ । ३३ ।**

**समाजं रक्षति सामाजिकः ।**

No. 1209.—[So, too—No. 1202.—] when we speak of him **WHO AIDS**. Thus *sāmājika* “who aids an assembly”—as a spectator—[—as the French say—“qui assiste à”].

**शब्ददर्दुरं करोति । ४ । ४ । ३४ ।**

**शब्दं करोति शाब्दिकः । दर्दुरं करोति दार्दुरिकः ।**

No. 1210.—[So, too—there is the affix *thak* as directed in No. 1202, after the words *śabda* “sound” and *dardura* “croaking,”] when we speak of **WHAT MAKES A SOUND OR A CROAKING**. Thus *śābdika* “what makes a sound,” *dārdurika* “what makes a croaking.”

**धर्मं चरति । ४ । ४ । ४१ ।**

**धार्मिकः ।**

No. 1211.—[So, too, there is the affix *thak* after the word *dharma* “duty”] when we speak of him **WHO PRACTISES duty**. Thus *dhārmika* “dutiful.”

**अधर्माच्चेति वक्तव्यम् ॥ आधार्मिकः ।**

No. 1212.—[It should be stated that the affix (No. 1211) comes **ALSO AFTER** the word **ADHARMA**.] Thus *ādharma* “undutiful.”

**शिल्पम् । ४ । ४ । ५५ ।**

**मृदङ्गवादनं शिल्पमस्य मार्दङ्गिकः ।**

No. 1213.—[So, too—No. 1202—] when we speak of one whose **ART** is related thereto. Thus *mārdāṅgika* “a drummer”—whose calling is to sound the drum.

**प्रहरणम् । ४ । ४ । ५७ ।**

**असिः प्रहरणमस्य आसिकः । धानष्कः ।**

No. 1214.—[So, too—No. 1202—when we speak of one whose WEAPON it is. Thus *śeika* “a swordsman,” *dhānushka* “a bowman.”

शीलम् । ४ । ४ । ६१ ।

अपूपभक्षणं शीलमस्य आपूपिकः ।

No. 1215.—[So, too—No. 1202—] when we speak of one whose HABIT is related thereto. Thus *āpūpika* “one whose habit is to eat cakes.”

निकटे वसति । ४ । ४ । ७३ ।

नैकटिको भित्तुकः ।

इति ठगधिकारः ।

No. 1216.—[So, too—No. 1202—*thak* comes after the word *nikāṭa* “neighbouring”] when we speak of one WHO DWELLS NEAR. Thus *naikāṭika* “living near”—for example, a beggar.

So much for the rules in which the affix *thak* is understood.

प्राग्धिताद्यत् । ४ । ४ । ७५ ।

तस्मै हितमित्यतः प्राग् यदधिक्रियते ।

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the affix YAT bears rule.

तद्वहति रथयुगप्रासङ्गम् । ४ । ४ । ७६ ।

रथं वहति रथः । युग्यः । प्रासङ्गः ।

No. 1218.—[Let there be the affix *yat*—No. 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, a YOKE, OR a BREAK. Thus *rathya* “a carriage-horse,” *yugya* “bearing the yoke,” *prāsaṅgya* “being trained in a break.”

धुरो यद्वहकौ । ४ । ४ । ७७ ।

धुर्यः । धोत्यः ।

No. 1219.—AFTER DHUR “a load,” let there be YAT OR DHAK. Thus *dhurya* or *dhaureya* (No. 1086) “a beast of burden.”

नैवयोधर्मविषमूलमूलसीतातुलाभ्यस्तार्यतुल्य-  
प्राप्यवध्यानाम्यसमसमितसंमितेषु । ४ । ४ । ८१ ।

नावा ताये नाथं जलम् । वयसा तुल्यो वयस्यः । धर्मेण प्राप्यं धर्म्यम् ।  
विषेण वध्यः विष्यः । मूलेन आनाम्यं मूल्यम् । मूलेन समो मूल्यः । सीतया  
समितं सीत्यं तेत्रम् । तुलया समितं तुल्यम् ।

No. 1220.—(Let *yat* come) AFTER the words NAU “a boat,” VAYAS “age,” DHARMA “merit,” VISHA “poison,” MŪLA “a root” MŪLA “something bought,” ŚĪTĀ “a furrow,” AND TULĀ “a balance,” when the senses of the derivatives, respectively, are “TO BE CROSSED,” “LIKE,” “ATTAINABLE.” “TO BE PUT TO DEATH,” TO BE BENT DOWN,” “EQUIVALENT TO,” “MEASURED OUT,” AND “EQUALLY MEASURED.” Thus *nāvya* “that can be crossed by a boat—water,” *vayasya* “one of like age,” *dharmya* (No. 260) “attainable through merit,” *viśhya* “to be put to death by poison,” *mūlya* “to be bent down from the root,” *mūlya* “the price equivalent to something bought,” *śītya* (No. 260) “measured out by furrows”—a field (ploughed), *tulya* “meted by a balance so as to be equal (to something else).”

तत्र साधुः । ४ । ४ । ६८ ।

सामसु साधुः सामन्यः । कर्मण्यः । शरण्यः ।

No. 1221.—(Let there be *yat*) when the sense is who is EXCELLENT IN REGARD THERETO. Thus *sāmanya* “conversant with the Sāma-veda,” *karmanya* “fit for any act,” *śaranya* “good for refuge.”

सभाया यः । ४ । ४ । १०५ ।

सभ्यः ।

इति यतोऽवधिः ।

No. 1222.—AFTER the word SABHĀ “an assembly,” let there be the affix YAT. Thus *sabhya* (No. 620) “an assessor.”

So much for the application of the affix *yat* (No. 1217).

प्राक्कीताच्छः । ५ । १ । १ ।

तेन क्रीतमित्यतः प्राक् द्वोऽधिक्रियते ।

No. 1223.—(In each aphorism) from this one FORWARD TO No. 1231, the affix CHHA bears rule.

उगवादिभ्यो यत् । ५ । १ । २ ।

उवर्णान्ताद्गवादिभ्यश्च यत् । कृत्वापवादः । शङ्ख्यं दाह । गज्यम् ।



No. 1224.—AFTER what ends in U or ५, AND after the words GO, &C., there be the affix YAT. This debars *chha* (No. 1223). Thus *śāṅkavya* (No. 1078) “fit for a stake”—wood, *gavya* “suitable for cows.”

नाभि नभं च ॥ नभ्योऽतः । नभ्यमञ्जनम् ।

No. 1225.—AND NABHA substituted FOR NÁBHI “the nave or a wheel” (should be mentioned under No. 1224). Thus *nabhya* “suitable for the nave of a wheel”—as the axle, or the grease for greasing it.

तस्मै हितम् । ५ । १ । ५ ।

वत्सेभ्यो हितो वत्सीयो गोधुक् ।

No. 1226.—[Let there be *chha*] when we speak of what is SUITABLE FOR THAT. Thus *vatsi* “who is fit for (having the charge of) calves”—as a cow-milker.

शरीरावयवाद्यत् । ५ । १ । ६ ।

दन्त्यम् । कण्ठम् । नस्यम् ।

No. 1227.—AFTER a word denoting A PART OF THE BODY, let there be the affix YAT. Thus *dantya* “suitable for the teeth,” *kanṭhya* “suitable for the throat,” *nasya* “suitable for the nose.”

आत्मन्विश्वजनभोगोत्तरपदात् खः । ५ । १ । ६ ।

No. 1228.—AFTER the words ÁTMAN, VIŚWAJANA, AND after BHOGA as the FINAL TERM in a compound, let there be the affix KHA.

आत्माध्वानौ खे । ६ । ४ । १६६ ।

एतो खे प्रकृत्या स्तः । आत्मने हितमात्मनीनम् । विश्वजनीनम् । मातृ-भोगीणः ।

इति क्यतोः पूर्णोऽवधिः ।

No. 1229.—These two words ÁTMAN “soul” AND ADHWAN “a road,” WHEN the affix KHA FOLLOWS, remain in their primitive form. Thus *ātmanīna* (Nos. 1228 and 1086) “suitable for one’s self,” *viśwajanīna* “suitable for all men,” *mātrībhogīna* “fit to be possessed by the mother.”

Here the extent of the [application of the] affixes *chha* (No. 1223) and *yat* (No. 1217) is completed.

प्रग्वतेष्टञ् । ५ । १ । १८ ।

तेन तुल्यमित्यतः प्राक् ठञ् अधिक्रियते ।

No. 1230.—[In each aphorism] from this one FORWARD TO No. 1237, the affix *ṭhan* bears rule.

तेन क्रीतम् । ५ । १ । ३७ ।

सप्तत्या क्रीतं साप्ततिकम् । प्रास्यिकम् ।

No. 1231.—[Let there be the affix *than*—No. 1230—] when we speak of what is BOUGHT THEREWITH. Thus *sáptatika* (Nos. 260 and 1101) “bought with seventy,” *prásthika* “bought for a *prastha*” [—i. e. for that measure of grain or the like].

तस्येश्वरः । ५ । १ । ४२ ।

सर्वभूमिपृथिवीभ्यामणजौ स्तः । अनुशक्तिकादीनां च । सर्वभूमेरीश्वरः  
सार्वभौमः । पार्थिवः ।

No. 1232.—When we speak of THE LORD THEREOF, the affixes *an* and *añ*, respectively, come after the words *sarvabhūmī* “the whole earth,” and *prithivī* “the earth.” In accordance with No. 1180 [a *vriddhi* being the substitute of the vowel in both members of the compound] we have *sárvaḥma* (No. 1232) “the lord of the whole earth,” *pārthiva* “a lord of the earth.”

पङ्क्तिविंशतित्रिंशच्चत्वारिंशत्पञ्चाशत्षष्टिसप्त-  
त्यशीतिनवतिशतम् । ५ । १ । ५६ ।

एते रुढशब्दा निपात्यन्ते ।

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. *PAÑKTI* “a line,” *VIṂŚATI* “twenty,” *TRIṂŚAT* “thirty,” *CHATVÁRIṂŚAT* “forty,” *PAÑCHÁŚAT* “fifty,” *SHASHṬI* “sixty,” *SAPTATI* “seventy,” *ASṬI* “eighty,” *NAVATI* “ninety,” AND *ŚATA* “hundred.”

तदर्हति । ५ । १ । ६३ ।

श्वेतच्छत्रमर्हति श्वेतच्छत्रिकः ।

No. 1234.—[These may be *than*—as in No. 1231] when we speak of one who DESERVES THAT. Thus *śwaitachchhatrika* “who deserves a white umbrella.”

दण्डादिभ्यो यः । ५ । १ । ६६ ।

एभ्यो यः । दण्डमर्हति दण्ड्यः । अर्घ्यः । वध्यः ।

No. 1235.—AFTER the word DAṆḌA “a fine,” &c. let there be the affix YA. Thus *daṇḍya* “deserving to be fined,” *arghya* “deserving worship,” *vudhya* “deserving to be killed.”

तेन निर्वृत्तम् । ५ । १ । ७६ ।

अज्ञा निर्वृत्तमाह्निकम् ।

इति ठञोऽवधिः ।

No. 1236.—[There may be *than*—as in No. 1231—] when we speak of that is ACCOMPLISHED BY MEANS THEREOF. Thus *ahnika* “to be accomplished in a day”—(a certain portion of reading).

Thus far is the extent of the affix *than* (No. 1230).

तेन तुल्यं क्रिया चेद्वतिः । ५ । १ । ११५ ।

ब्राह्मणेन तुल्यं ब्राह्मणवदधीते । क्रिया चेत् किम् । गुणतुल्ये मा भूत् ।  
पुत्रेण तुल्यः स्यूतः ।

No. 1237.—Let the affix VATI be added, when we speak of what is LIKE THERETO—PROVIDED [the likeness have reference to] an ACTION. Thus *brāhmaṇavad* (No. 399) *adhīte* “he studies like a Brāhman.” Why do we say “provided the likeness have reference to an action?” Because this does not apply when the likeness has reference to a quality:—thus *putreṇa tulyah sthūlah* “large like (i. e. as large as) the son.”

तत्र तस्येव । ५ । १ । ११६ ।

मथुरायामिव मथुरावत् सुघ्ने प्राकारः । चैत्रस्येव चैत्रघ्नैत्रस्य गावः ।

No. 1238.—[The affix *vati* may be employed—as in No. 1237 when we speak of something as being] LIKE what is THEREIN OR THEREOF. Thus *mathurāvat* “like that in Mathūrā”—speaking of the rampart of Srughna; *chaitravat* “like those of Chaitra”—speaking of Maitra’s cows.

तस्य भावस्त्वतलो । ५ । १ । ११९ ।

प्रकृतिजन्यबोधे प्रकारो भावः । गोर्भावो गोत्वम् । त्वान्तं क्रीबम् ।

No. 1239.—Let the affixes TWA AND TAL come [after a word denoting 'anything'] when we speak of THE NATURE (or genus) THEREOF. By "nature" we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus *gotwa* "the nature of a cow" [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in *twa* is neuter.

**आ च त्वात् । ५ । १ । १२० ।**

ब्रह्मणस्त्व इत्यतः प्राक् त्वतलावधिक्रियेते । अपवादः सह समावेशार्थमिदम् । चकारो नञ्ब्रह्मण्यपि समावेशार्थः । स्त्रिया भावः स्त्रीणम् । स्त्रीत्वम् । स्त्रीता । पौत्वम् । पुंस्त्वम् । पुंस्ता ।

No. 1240.—AND [in each aphorism] from this one forward AS FAR AS the aphorism V. 1. 136, the affixes TWA and *tal* bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word "and" [in the aphorism] is intended to secure their admission notwithstanding the affixes *nan* and *san* [see No. 1079]. Thus "the nature of a female" may be expressed by either *straiṇa*, (No. 1076) or *stritwa* or *stritā*, and "the nature of a male" by *pauṇsna*, or *punstwa*, or *punstā*.

**एथ्वादिभ्य इमनिज्वा । ५ । १ । १२२ ।**

वाचचनमणादिसमावेशार्थम् ।

No. 1241.—AFTER the words PRITHU "large," &c., there is OPTIONALLY the affix IMANICH. The expression "optionally" is employed with the intention of securing admission for the affixes *an*, &c.

**र ऋतो हलादेर्लघोः । ६ । ४ । १६१ ॥**

इष्टमेयस्सु ।

No. 1242.—Let RA be the substitute OF RĪ, PRECEDED BY a CONSONANT and NOT LONG BY POSITION (No. 483).

**टेः । ६ । ४ । १५५ ।**

टेलोप इष्टमेयस्सु । एधुमुधुशङ्कशङ्कटपरिवृटानामेव रत्वम् । एधोर्भावः प्रथिमा । पार्थवम् । मदिमा । मार्वेवम् ।

No. 1243.—Let there be elision OF THE LAST VOWEL WITH WHAT FOLLOWS IT, when the affixes *ishthan* (No. 1306), *iman* (No. 1241) and *iyasun* (No. 1310) follow. The change to *ra* (directed by No. 1242) belongs only to the words *prithu* "large, *mṛidu* "soft," *bhṛīsa* "much," *kṛīsa* "thin," *drīḍha* "strong," and *parivṛīḍha* "a superior." Thus *prathiman* (Nos. 1241 and 1243) or *pṛthava* "greatness," *mradiman* or *mārdava* "softness."

**वर्णदूढादिभ्यः प्यञ् च । ५ । १ । १२३ ।**

चादिमनिच् । शौण्यम् । शुक्लिमा । दाढ्यम् । द्रढिमा ।

No. 1244.—AND the affix *SHYAÑ* may come AFTER words denoting COLOURS, AND after the words *DRIPHA* "strong," &c. By the "and" it is meant that the affix *imanich* (No. 1241) may be employed. Thus *śauklya* or *śukliman* "whiteness," *dārdhya* or *draḍhiman* (No. 1242) "firmness."

**गुणवचनब्राह्मणादिभ्यः कर्मणि च । ५ । १ । १२४ ।**

चाद्वावे । जडस्य भावः कर्म वा जाड्यम् । मोढ्यम् । ब्राह्मण्यम् । ब्राह्मणित्वोऽयम् ।

No. 1245.—AND WHEN ACTIONS ARE SPOKEN OF [*shyañ* may come] AFTER words EXPRESSIVE OF QUALITIES, AND after the words *BRÁHMAṆA*, &c. By the "and" it is meant that this affix may be employed when the *nature* (No. 1239) is spoken of. Thus *jádyā* or *mauḍhya* "the nature or the conduct of an idiot," *bráhmaṇya* "the nature or the conduct of a Bráhman." This class of words ("bráhmaṇa, &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53.]

**सख्युर्यः । ५ । १ । १२६ ।**

सख्यम् ।

No. 1246.—AFTER the word *SAKHI* "a friend" there may be the affix *Y*. Thus *sakhya* "friendship."

**कपिशाल्योर्ढक् । ५ । १ । १२७ ।**

कापेयम् । ज्ञातेयम् ।

No. 1247.—AFTER the words *KAPI* "a monkey" AND *JNÁTI* "a kinsman" there may be the affix *DHAK*. Thus *kápeya* (Nos. 1086 and 1073) "the nature or conduct of a monkey," *jñáteya* "affinity."

पत्यन्तपुरोहितादिभ्यो यक् । ५ । १ । १२८ ।

सेनापत्यम् । पौरोहित्यम् ।

इति नञ्स्त्रजोरधिकारः ।

No. 1248.—AFTER words ENDING IN PATI, AND after the word PUROHITA “a priest,” &c., there may be the affix YAK. Thus *sainā-patya* “the duty of a general,” *paurohitya* “the office of a priest.”

So much for the province of the affixes *nan* and *snan* (No. 1077).

धान्यानां भवने क्षेत्रे खञ् । ५ । २ । १ ।

मुद्गानां भवनं क्षेत्रं मौद्गीनम् ।

No. 1249.—WHEN we speak of a PLACE FOR GRAIN, OR a FIELD of it, there may be the affix KHAN. Thus *maudgīna* (No. 1086) “fit for kidney-beans”—meaning a place for storing them or field for growing them.

व्रीहिशाल्योर्ढक् । ५ । २ । २ ।

व्रीहेयम् । शालेयम् ।

No. 1250.—(In the senses specified in No. 1249) the affix PHAK may come after the words VRIHI AND ŚĀLI “rice.” Thus *vraiheya* or *śāleya* “fit for rice”—a field.

ह्येयंगवीनं संज्ञायाम् । ५ । २ । २३ ।

नवनीते निपातितोऽयम् ।

No. 1251.—The word HAIYAṅGAVĪNA—an APPELLATIVE signifying “fresh butter”—is anomalous.

तदस्य संजातं तारकादिभ्य इतच् । ५ । २ । ३६ ।

तारकाः संजाता अस्य तारकितं नभः । पण्डितः । आह्वतिगणोऽयम् ।

No. 1252.—The affix ITACH may come AFTER the words TĀRAKA “a star,” &c., when we speak of THAT WHEREOF THIS IS OBSERVED. Thus *tārukita* “starry”—[speaking of the sky, the stars of which are observed], *paṇḍita* “learned”—[in whom *paṇḍā* “learning” is observed].

This class of words (“*tāraka*, &c.”) is one the fact of a word’s belonging to which is known only from the forms [met with in writers of authority—see No. 53].

**प्रमाणे द्वयसज्दघ्नज्मात्रचः । ५ । २ । ३७ ।**

**ऊरु प्रमाणमस्य ऊरुद्वयसम् । ऊरुदघ्नम् । ऊरुमात्रम् ।**

No. 1253.—WHEN we speak of something as being of a certain MEASURE, the affixes DWAYASACH, DAGHNACH AND MÁTRACH [may come after that to which we remark its equality]. Thus *úrudwayasa*, or *úrudaghna*, or *úrúmatra*, “as high as the thigh.”

**यत्तदेतेभ्यः परिमाणे वतुप् । ५ । २ । ३६ ।**

**यत् परिमाणमस्य यावान् । तावान् । एतावान् ।**

No. 1254.—WHEN we speak of MEASURE, let the affix VATUP come AFTER the pronouns YAD, TAD, AND ETAD. Thus *yávat* (No. 377) ‘as much as’—(i. e. “the measure thereof being that which”—), *távat* “so much,” *etávat* “thus much.”

**संख्याया अवयवे तयप् । ५ । २ । ४२ ।**

**पञ्चावयवा अस्य पञ्चतयम् ।**

No. 1255.—The affix TAYAP may come AFTER a NUMERAL WHEN [we speak of something as having that number of] PARTS. Thus *pañchataya* “having five parts.”

**द्वित्रिभ्यां तयस्यायज्वा । ५ । २ । ४३ ।**

**द्वयम् । द्वितयम् । त्रयम् । त्रितयम् ।**

No. 1256.—The affix AYACH is OPTIONALLY the substitute OF TAYA (No. 1255) AFTER DWI “two” and TRI “three.” Thus *dwaya* or *dwitaya* “a couple,” *traya* or *tritaya* “a triad.”

**उभादुदात्तो नित्यम् । ५ । २ । ४४ ।**

**उभयम् ।**

No. 1257.—AFTER the word UBHA “both,” the affix *ayuch* ACUTELY ACCENTED, shall ALWAYS be employed (and never *tayap*—No. 1256). Thus *ubháya* “the set of both.”

**तस्य पूरणे डट् । ५ । २ । ४८ ।**

**एकादशानां पूरणे एकादशः ।**

No. 1258.—Let DAT be the affix WHEN we speak of the COMPLETER THEREOF. Thus *ekádaśa* “the eleventh”—(i. e. the one which, added to ten, completes the eleven).

**नान्तादसंख्यादेर्मद् । ५ । २ । ४६ ।**

महागमः । पञ्चानां पूरणः पञ्चमः । नान्तात् किम् । विंशः ।

No. 1259.—Let MAT be the augment [of the affix *ḍaṭ*—No. 1258—] AFTER WHAT numeral ENDS WITH the letter N AND IS NOT PRECEDED BY another NUMERAL [i. e. not being at the end of a compound numeral such as *trayodaśan* “thirteen”]. Thus *pañchama* “the fifth” [the completer of the five]. Why do we say “ends with the letter *n*?” Witness *vinśa* (No. 1260) “the twentieth.”

**ति विंशतेर्ङिति । ६ । ४ । १४२ ।**

विंशतेर्भस्य तिश्चस्य लोपो ङिति परे । विंशः । असंख्यादेः किम् । एकादशः ।

No. 1260.—Let there be elision of the syllable TI of the word VINŚATI “twenty,” being a *bha* (No. 185), WHEN an affix WITH an INDICATORY P FOLLOWS. Thus *vinśa* (No. 1258) “the twentieth.” Why do we say (in No. 1259) “not preceded by another numeral?” Witness *ekādaśa* “the eleventh”—[from *ekādaśan* “eleven”].

**षट्कतिकतिपयचतुरां युक् । ५ । २ । ५१ ।**

ङटि । षण्णां पूरणः षष्ठः । कतिथः । कतिपयशब्दस्यात एव ङट् । कतिपयथः । चतुर्थः ।

No. 1261.—When *ḍaṭ* (No. 1258) follows, let THUK be the augment OF the words SHASH “six,” KATI “how many?,” KATIPAYA “several,” AND CHATUR “four.” Thus *shashṭha* “the sixth” [the completer of the six—]; *kaṭiṭha* “the which in order?” [i. e. the first, second, or what?]. The word *katipaya* [though not a numeral and hence not falling under No. 1258] takes the affix *ḍaṭ* in consequence of this rule [which directs that this affix following that word shall receive an augment]. Thus *katpayatha* “the one in order after several”—[i. e. the one in order after the second, third, or the like indefinitely—]; *chaturṭha* “the fourth.”

**द्वेस्तीयः । ५ । २ । ५४ ।**

ङटोऽपवादः । द्वयोः पूरणो द्वितीयः ।

No. 1262.—AFTER the word DWI “two,” let the affix be TĪYA. This debars *ḍaṭ* (No. 1258). Thus *dwitīya* “the second”—that which completes the two.



त्रेः संप्रसारणं च । ५ । २ । ५५ ।

तृतीयः ।

No. 1263.—AND AFTER the word TRI “three” [let there be *tiya*—No. 1254—] AND let a VOWEL be substituted for the semi-vowel—[i. e. let there be the vowel *ri* in the room of the *r*]. Thus *tritiya* (No. 283) “the third.”

श्रोत्रियंश्छन्दोऽधीते । ५ । २ । ८४ ।

श्रोत्रियः । वेत्यनुवृत्तेश्छान्दसः ।

No. 1264.—The word ŚROTRIYAN is anomalously employed to denote one WHO HAS STUDIED THE CHHANDAS—i. e. the Scriptures. Thus (the final *n* being indicatory) *śrotriya* “a Brāhman learned in the Vedas.” As the word “optionally” is supplied [from V. 2. 77.] we may also have *chhāndasa* in the same sense.

पूर्वादिनिः । ५ । २ । ८६ ।

पूर्वं ज्ञातमनेन पूर्वा ।

No. 1265.—The affix INI may come AFTER the word PŪRVA “former,” when we speak of one by whom something was formerly known (or the like). Thus *pūrvini* “by whom something was formerly known (or the like).”

सपूर्वाञ्च । ५ । २ । ८७ ।

कृतपूर्वा ।

No. 1266.—AND [the affix *ini*—No. 1265—] may come AFTER the word PŪRVA WITH some [related word prefixed]. Thus *kṛitapūrvini* “who formerly made.”

इष्टादिभ्यश्च । ५ । २ । ८८ ।

इष्टमनेन इष्टी । अधीती ।

No. 1267.—AND [the affix *ini*—No. 1265—] may come AFTER the words ISHTA “wished,” &c. Thus *iṣṭini* “who wished,” *adhiṭini* “who studied.”

तदस्यास्त्यस्मिन्निति मतुप् । ५ । २ । ८९ ।

गावोऽस्यास्मिन्, वा सन्ति गोमान् ।

No. 1268.—The affix MATUP may come after a word denoting anything, when we speak of one WHOSE IT IS, or IN WHOM IT IS. Thus *gomat* “who has cows” [as a man], or “in which there are cows” [as a pasture].

**तसौ मत्वर्थे १ । ४ । १६ ।**

**तान्तसान्तौ भसन्तौ स्तौ मत्वर्थे प्रत्यये । संसारणम् । विदुष्यान् ।**

No. 1269.—Words ENDING IN T AND words ending in S are called *bha*, WHEN an affix WITH FORCE OF MATUP (No. 1268) FOLLOWS. [Thus, in the example following, by No. 382, which applies, in virtue of the word's being a *bha*], a vowel is substituted for the semi-vowel [of the word *vidvas* “a sage”] and we have *vidushmat* “where there are sages.”

**गुणवचनेभ्यो मतुपो लुगिष्ठः । शुक्लो गुणोऽस्यास्तीति शुक्लः पटः । कृष्णः ।**

No. 1270.—The ELISION (*luk*) OF MATUP IS WISHED [by Patañjali] AFTER WORDS DENOTING QUALITIES [when we speak of one who possesses the quality]. Thus *śukla* “in which there is the quality of white”—as (white) cloth, *kṛishṇa* “in which there is the quality of black.”

**प्राणिस्थादातो लजन्यतरस्याम् । ५ । २ । ६६ ।**

**ब्रूडालः । ब्रूडावान् । प्राणिस्थात् किम् । शिखावान् द्वीपः । प्राण्यङ्गादेव । नेह । मेधावान् ।**

No. 1271.—The affix LACH [with the force of *matup*—No. 1268—] may OPTIONALLY come AFTER a word ENDING IN long *á* and denoting something THAT EXISTS (as a member thereof) IN a LIVING BEING. Thus *chúḡála* or *chúḡávat* (No. 1245) “crested.” Why do we say “that exists in a living being?” Witness *śikhávat* “crested”—when it means “a lamp” [with its crest of flame]. As the affix *lach* can be employed only after what denotes “a member or limb” of a living being, it cannot be employed in the following case—viz.—*medhávāt* “possessing intelligence.”

**लोमादिपामादिपिच्छादिभ्यः शनेलचः । ५ । २ । १०० ।**

**लोमादिभ्यः शः । लोमशः । लोमवान् । पामादिभ्यो नः । पामनः ।**

No. 1272.—AFTER the words LOMAN “hair of the body,” &c., PÁMAN “cutaneous eruption,” &c., AND PICHCHHÁ “rice-water,” &c.

there may be the affixes ŚA, AN, AND ILACH. Thus—the affix śa being placed after *loman*, &c., we may have *lomāśa* (No. 200) or (by No. 1268) *lomavat* “hairy;” and the affix *na* being placed after *pāman*, &c., we may have *pāmāna* “scabby.”

अङ्गात् कल्याणे । अङ्गना ।

No. 1273.—“[And the affix *na*—No. 1272—may come] AFTER the word AṅGA ‘the body,’—WHEN we speak of those whose persons are BEAUTIFUL.” Thus *aṅganā* (No. 1341) “a woman.”

लक्ष्या अच्च । लक्ष्मणः । पिच्छादिभ्य इलच् । पिच्छिलः । पिच्छवान् ।

No. 1274.—“Short A may be the substitute of the word LAKSHMI prosperity,’ AND [there is the affix *na*].” Thus *lakshmanā* “prosperous.”

The affix *ilach* [as stated in No. 1272] being optional after *pichchhā* &c., we may have *pichchhila* or *pichchhavat* “broth of rice-water.”

दन्त उच्चत उरच् । ५ । ३ । १०६ ।

उचता दन्ता अस्य दन्तुरः ।

No. 1275.—The affix URACH may come AFTER the word DANTA “a tooth,” WHEN PROMINENT teeth are connoted. Thus *dantura* “who possesses prominent teeth.”

केशाद्वोऽन्यतरस्याम् । ५ । २ । १०६ ।

केशवः । केशवान् ।

No. 1276.—AFTER the word KEŚA “hair” the affix VA may OPTIONALLY come. Thus *keśava* or *keśavat* “possessing [a fine head of] hair.”

अन्येभ्योऽपि दृश्यते । मणिवः ।

No. 1277.—“[This affix—*va*—No. 1276]—IS SEEN AFTER OTHER WORDS ALSO.” Thus *maniva* “possessing a gem”—[one of the serpents of Pātāla].

अर्णवो लोपश्च । अर्णवः ।

No. 1278.—“[The affix *va*—No. 1276—may come] AFTER the word ARNA “water,” AND then there is ELISION of the final s.” Thus *arnava* “the ocean.”

अत इनिठनौ । ५ । २ । ११५ ।

दण्डी । दण्डिकः ।

No. 1279.—AFTER words ending in short A there may be the affixes INI AND THAN [with the force of *matup*—No. 1268—]. Thus *ḍaṇḍin* or *ḍaṇḍika* (No. 1101) “having a staff.”

व्रीह्यादिभ्यश्च । ५ । २ । ११६ ।

व्रीही । व्रीहिकः ।

No. 1280.—AND [the affixes mentioned in No. 1279 may come] AFTER the words VRĪHI “rice,” &c. Thus *vr̥thīn* or *vr̥thika* “having or bearing rice.”

अस्मायामेधास्त्वजो विनिः । ५ । २ । १२१ ।

यशस्वी । यशस्वान् । मायावी । मेधावी । स्वामी ।

No. 1281.—AFTER words ending in AS, AND after MĀYÁ “illusion,” AND MEDHÁ “intelligence,” AND SRAJ “a garland,” there may be the affix VINI. Thus *yaśaswin* or *yaśaswat* (No. 1268) “famous,” *máyāvin* “illusive,” *medhāvin* “intelligent,” *sragwin* “wearing a garland.”

वाचो ग्मिनिः । ५ । २ । १२४ ।

वाग्मी ।

No. 1282.—AFTER the word VÁCH “speech” there may be the affix GMINI. Thus *vágmin* (No. 333) “eloquent.”

अर्श आदिभ्योऽच् । ५ । २ । १२७ ।

अर्शंसः । आकृतिगणोऽयम् ।

इति मत्वर्थीयाः ।

No. 1283.—AFTER the words ARŚAŚ “piles,” &c., there may be the affix ACH. Thus *arśasa* “afflicted with piles.” This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as *matup*—(No. 1268).

प्राग्दिशो विभक्तिः । ५ । ३ । १ ।

दिक्शब्देभ्य इत्यतः प्राग्वत्यमाणाः प्रत्यया विभक्तिसंज्ञाः स्युः ।

अथ स्वार्थिकाः ।

No. 1284.—Let the affixes that are spoken of from this aphorism FORWARD as FAR AS V. 3. 27. be called VIBHAKTI.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

**किंसर्वनामबहुभ्योऽङ्गादिभ्यः । ५ । ३ । २ ।**

किमः सर्वनाम्ना बहुशब्दाच्चेति प्राग्निशोऽधिक्रियते ।

No. 1285.—[The affixes mentioned under No. 1284 are to come] AFTER the word KIM “what?” AND after a PRONOMINAL, AND BAHU “much” but NOT AFTER THOSE [of the pronominals—No. 170—] OF WHICH THE FIRST IS DWI “two” [*kim*—which is among these—having been already specified]. This set of provisions exercises as influence on each rule as far as V. 3. 27.

**पञ्चम्यास्तसिल् । ५ । ३ । ७ ।**

पञ्चम्यन्तेभ्यः किमादिभ्यस्तसिल् वा स्यात् ।

No. 1286.—AFTER the words *kim*, &c. (No. 1285) in THE FIFTH CASE let there be optionally the affix TASIL.

**कु तिहोः । ७ । २ । १०४ ।**

किमः कुस्तादौ हादौ च विभक्तौ । कुतः । कस्मात् ।

No. 1287.—The substitute of *kim* “what?” is KU, WHEN a *vibhakti* (No. 1284) beginning with the letter T [called *tī* in the aphorism, for the sake of pronunciation] OR H FOLLOWS. Thus *kutah* (No. 1286) “from what?” or “whence?”

**इदम इय् । ५ । ३ । ३ ।**

प्राग्निशीये । इतः ।

No. 1288.—The substitute OF IDAM “this” is IS, when one of the affixes specified under No. 1284 follows. Thus *itah* (No. 1286) “from this” or “hence.”

**एतदोऽन् । ५ । ३ । ५ ।**

प्राग्निशीये । अनेकालत्वात् सर्वदेशः । अतः । अमुतः । यतः । ततः । बहुतः । द्वावेस्तु । द्वाभ्याम् ।

No. 1289.—The substitute OF ETAD “this,” when one of the affixes specified under No. 1284 follows, is AN. As it consists of more than one letter, this substitute takes the place of the whole term (No. 58). Thus *atah* (Nos. 1286 and 200) “from this” or “hence,” [and, as further applications of No. 1286, we have] *amutah* (No. 386) “hence,” *yatah* “whence,” *tatah* “thence,” *bahutah* “from many,”—but as, after *dwt*, &c. (No. 1285), the affix is not allowable, we can express “from the two,” only by *dvābhyām*.

**पर्यभिभ्यां च । ५ । ३ । ६ ।**

**तस्मिन् । परितः । सर्वत इत्यर्थः । अभितः । उभयत इत्यर्थः ।**

No. 1290.—AND the affix *tasil* may come AFTER THE TWO words PARI “around” AND ABHI “against.” Thus *paritah*—meaning “all round,” and *abhītah*—meaning “on both sides.”

**सप्तम्यास्त्रल् । ५ । ३ । १० ।**

**कुत्र । यत्र । बहुत्र ।**

No. 1291.—AFTER (the words *kim* &c.,—No. 1285—in) THE SEVENTH CASE let there be optionally the affix TRAL. Thus *kutra* (No. 1287) “in what?” or “where?”; *yatra* (Nos. 213 and 300) “where,” *bahutra* “in many places.”

**इदमो हः । ५ । ३ । ११ ।**

**त्रलोऽपवादः । इह ।**

No. 1292.—AFTER IDAM “this” (in the 7th case) let there be the affix HA. This debars *tral* (No. 1290). Thus *iha* (No. 1288) “here.”

**किमोऽत् । ५ । ३ । १२ ।**

**वा स्यात् ।**

No. 1293.—AFTER KIM “what?” [in the 7th case] let there be optionally AT.

**क्वाति । ७ । २ । १०५ ।**

**किमः । क्व । कुत्र ।**

No. 1294.—The substitute of *kim* “what?” WHEN the affix AT (No. 1292) FOLLOWS, is KWA. Thus *kwa*, is the same sense as *kutra* (No. 1291), “where?”

**इतराभ्योऽपि दृश्यन्ते । ५ । ३ । १४ ।**

पञ्चमीसप्तमीतरविभक्त्यन्तादपि तसिलादयो दृश्यन्ते । दृशिसहणाद्वच-  
दादियोगएव । स भवान् । ततो भवान् । तत्र भवान् । ततो भवन्तम् ।  
तत्र भवन्तम् । एवं दीर्घायुः । देवानां प्रियः । आयुष्मान् ।

No. 1295.—THESE affixes *tasil* (No. 1286), &c., ARE SEEN coming AFTER *him* &c. (No. 1285) ending with OTHER case-affixes ALSO besides the (No. 1286) and 7th (No. 1291). By the employment of the expression "are seen" it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhavat* "your Honour." Thus, employed in the same sense as *sat bhaván* "your Honour," we see *tato bhaván* and *tatrà bhaván*; and, in the 2nd case, *tato bhavantam* and *tatra bhuvantam*. So too [when the word in juxtaposition is] *dīrghāyus* "long-lived," *devānām priya* "dear to the gods," or *āyushmat* "long-lived."

**सर्वेकान्यकिञ्चित्तदः काले दा । ५ । ३ । १५ ।**

सप्तम्यन्तेभ्यः कालार्थे दा स्यात् ।

No. 1296.—Let DĀ come AFTER SARVA "all," EKA "one," ANYA "other," KIM "what?" YAD "which," AND TAD "that," in the 7th case, when we speak of TIME.

**सर्वस्य सोऽन्यतरस्यां दि । ५ । ३ । १६ ।**

दादौ प्रादिद्वितीये सर्वस्य सो वा । सर्वस्मिन् काले सदा । सर्वदा ।  
अन्यदा । कदा । यदा । तदा । काले किम् । सर्वत्र देशे ।

No. 1297.—The substitute, OPTIONALLY, OF SARVA "all," is SA, WHEN an affix, of those specified under No. 1284, beginning with the letter D, FOLLOWS. Thus *sadd* (No. 1296) or *sarvadd* "at every time" or "always," *anyadd* "at another time," *kudd* "when?" *yadd* "when," *tadd* "then." Why "when we speak of *time*" (No. 1296)? Witness *sarvatra* [where, although the case is the 7th, the affix is not *dā* because the sense is] "in every *place*" or "everywhere."

**इदमो र्हिल् । ५ । ३ । १६ ।**

सप्तम्यन्तात् ।

No. 1298.—AFTER IDAM "this," in the 7th case, let there be the affix RHIL.

**एतेतौ रथोः । ५ । ३ । ४ ।**

इदम एत इत् एतौ स्तो रेफादौ यकारादौ च प्राग्दिशीये परे । अस्मिन् काले ए तर्हि । क.ले किम् । इह देशे ।

No. 1299.—Of *idam* “this” [when we speak of *time*] the substitutes are the two *ETA* AND *IT*, WHEN an affix, of those specified under No. 1284, beginning with the letter *R* OR beginning with the letter *TH*, respectively, FOLLOWS. Thus *etarhi* “at this time.” Why “when we speak of time?” Witness *iha* [formed by No. 1292 when we mean] “in this *place*” or “here.”

**अनद्यतने हिलन्यतरस्याम् । ५ । ३ । २१ ।**

कर्हि । कदा । यर्हि । यदा । तर्हि । तदा ।

No. 1300.—WHEN we speak of time NOT OF THE CURRENT DAY, the affix *RHIL* may be employed OPTIONALLY. Thus *karhi* (Nos. 297 and 260) or *kadá* (No. 1296) “when?” *yarhi* or *yadá* “when,” *tarhi* or *tadá* “then.”

**एतदः । ५ । ३ । ५ ।**

एत इत् एतौ स्तो रेफादौ यादौ च प्राग्दिशीये । एतस्मिन् काले एतर्हि ।

No. 1301.—OF *ETAD* “this,” [when we speak of *time*], the substitutes are the two *eta* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *th*, respectively, follows. Thus *etarhi* “at this time.”

**प्रकारवचने थाल् । ५ । ३ । २३ ।**

प्रकारवृत्तिभ्यः किम्नादिभ्यस्याल् । तेन प्रकारेण तथा ।

No 1302.—The affix *THÁL* may come after the words *kim* &c., (No. 1235) WHEN WE SPEAK OF a KIND, or manner, of being. Thus *tathá* “so,” “in that manner.”

**इदमस्यमुः । ५ । ३ । २४ ।**

थालोऽपवादः ।

No. 1303.—AFTER the word *IDAM* “this” let there be the affix *THAMU*. This debars *thál* (No. 1302).

एतदोऽपि वाच्यः । अनेन एतेन प्रकारेण वा इत्थम् ।



No. 1304.—“ It [viz., *thamu*—No. 1303] SHOULD BE STATED TO COME AFTER ETAD ‘this’ ALSO.” Thus *ittham* (Nos. 1299 and 1301—) “thus,” “in this manner.”

**किमश्च । ५ । ३ । २५ ।**

केन प्रकारेण कथम् ।

**इति प्राग्दिशीयाः ।**

No. 1305.—AND AFTER KIM “what?” [the affix *thāmu*—No. 1303—may come. Thus *katham* (No. 297) “how?” “in what manner?” So much for the affixes specified under No. 1284.

**अतिशायने तमबिष्टनौ । ५ । ३ । ५५ ।**

अतिशयविशिष्टार्थवृत्तेः स्वार्थेऽतौ स्तः । अयमेवामतिशयेनाद्य आद्य-  
तमः । लघुतमः । लघिष्ठः ।

No. 1306.—These two affixes, TAMAP AND ISHTHAN, come after a word, the word retaining its denotation, WHEN the sense is differenced by EXCESS. Thus *ādhyatama* “the richest”—“ he who —of these—is wealthy *kar’ ēdōxhiv* or *par excellence*; *laghutama* or *laghishtha* (No. 1243) “the lightest.”

**तिङश्च । ५ । ३ । ५६ ।**

तिङन्तादतिशये द्योत्ये तमप् स्यात् ।

No. 1307.—AND AFTER what ends with a TENSE AFFIX, when excess is to be connoted, let there be the affix *tamap* (No. 1306).

**तरप्तमपौ घः । १ । १ । २२ ।**

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] TARAP AND TAMAP be called GHA.

**किमेत्तिङव्ययघादाम्बद्रव्यप्रकर्षे । ५ । ४ । ११ ।**

किम् एदन्तात् तिङोऽव्ययाच्च यो घस्तदन्तादाम्बः स्यात् तु द्रव्यप्रकर्षे ।  
किंतमाम् । पर्वतितमाम् । उच्चैस्त्वमाम् । द्रव्यप्रकर्षे तु । उच्चैस्त्वमस्तः ।

No. 1309.—AFTER KIM “what?” AND WHAT ENDS WITH THE letter E OR with a TENSE-AFFIX, AND after an INDECLINABLE, let there be AMU AFTER an AFFIX OF the comparative or superlative DEGREE—but NOT IF THE EXCESS BELONGS TO a SUBSTANCE. Thus

*kiatamām* "how excessively [it rains—or the like]!" *pachatitamām* "he cooks surprisingly," *uchchaistamām* "most loftily or loudly." But when the excess belongs [not to an action, &c., but] to a substance—*uchchvistamas taruh* "a most lofty tree."

**द्विवचनविभज्योपपदे तरबीयसुनौ । ५ । ३ । ५७ ।**

द्वयोरेकव्यातिशये विभक्त्यो चोपपदे सुप्तिङन्तादेतो स्तः । पूर्वयोरपवादः । अयमनयोरतिशयेन लघुर्लघुतरः । लघीयान् । उदीच्याः प्राच्येभ्यः पटुतराः । पटीयांसः ।

No. 1310.—These two affixes TARAP AND ĪYASUN come after what ends with a case-affix or a tense-affix, WHEN THE TERM IN CONSTRUCTION with it is a DUAL, and there is excess in the one out of the two, AND WHEN [to mark excess] the term in construction is CONTRASTED [by the affix of the fifth case with the sense of "than,"—II. 3. 42]. This debars the two former affixes (No. 1306). Thus *laghutara* or *laghtyas* "the lighter—[the one of the two that is light *par excellence*]; and so too when we speak of the Northerners as being "more clever" *prāchyebhyah* "than the Easterns."

**प्रशस्यस्य श्रः । ५ । ३ । ६० ।**

रष्टेयसोः । परतः ।

No. 1311.—OF the word PRAŚASYA "excellent" let ŚRA be the substitute when *ishthan* (No. 1306) and *tyasun* (No. 1310) follow.

**प्रकृत्यैकाच् । ६ । ४ । १६३ ।**

रष्टादावेकाच् प्रकृत्या स्यात् । श्रेष्ठः । श्रेयान् ।

No. 1312.—Let a word WITH a SINGLE VOWEL remain IN its ORIGINAL FORM when the affix *ishthan* or the like (No. 1311) follows. Thus *śreshtha* "most excellent," *śreyas* "more excellent."

**ज्य च । ५ । ३ । ६१ ।**

प्रशस्यस्य ज्यादेश रष्टेयसोः । ज्येष्ठः ।

No. 1313.—AND JYA may be the substitute of the word *praśasya* (No. 1311) when the affixes *ishthan* and *tyasun* follow. Thus *jyeshtha* "the most excellent."

**ज्यादादीयसः । ६ । ४ । १६० ।**

आहः परस्य । ज्यामान् ।

No. 1314.—Let long *á* be the substitute OF the affix *ÍYASUN* coming AFTER *JYA* (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus *jyáyas* “more excellent.”

**बहोर्लोपो भू च बहोः । ई । ४ । १५८ ।**

**बहोः पर्योरिम्यसोर्लोपः स्याद्बहोश्च भूरादेशः । भूमा ।**

No. 1315.—Let there be elision of *ima* (No. 1241) and *íyasun* (No. 1310) coming AFTER the word *BAHU* “much,” AND let *BHÚ* be the substitute OF *BAHU*. Thus *bhūman* “multeity.”

**इष्टस्य यिट् च । ई । ४ । १५९ ।**

**बहोः परस्य इष्टस्य लोपः स्याद्विहागमश्च । भूयिष्ठः ।**

No. 1316.—Let there be elision OF (the first letter of) *ISHTHAN* (No. 1306) coming after the word “*bahu* “much,” AND let there be the augment *YIT*. Thus *bhūyishtha* “most.”

**विन्मतोर्लुक् । ५ । ३ । ६५ ।**

**इष्टेयसोः । अतिशयेन सखी । सजिष्ठः । सजीयान् । अतिशयेन त्वखान् । त्वचिष्ठः । त्वचीयान् ।**

No. 1317.—Let there be ELISION OF *VIN* (No. 1281) and *MATU* (No. 1268) when *ishthan* (No. 1306) and *íyasun* (No. 1310) follow. Thus [from *sragvin* “garlanded”] *srajishtha* “most profusely decorated with garlands,” *srajítyas* “more profusely decorated with garlands,” *twachishtha* “having abundant skin or bark,” *twachítyas* “having more skin.”

**ईषदसमाप्तौ कल्पद्देश्यदेशीयरः । ५ । ३ । ६७ ।**

**ईषदूनो विद्वान् विद्वत्कल्पः । विद्वद्देश्यः । विद्वद्देशीयः । पचतिकल्पम् ।**

No. 1318.—The three affixes, *KALPA*, *DEŚYA*, AND *DEŚÍYAR*, may be employed WHEN there is a SLIGHT INCOMPLETENESS. Thus *vidwatkalpa* “who is somewhat less than a learned man”—“an inferior scholar,”—and, in the same sense, *vidwaddesya* and *vidwaddeśíya*. [So too with a verb]—*pachatikalpam* “he cooks incompletely” or “he does not finish cooking.”

**विभाषा सुपो बहुच् पुंरस्तात् तु । ५ । ३ । ६८ ।**

**ईषदूनः पटुः बहुपटुः । पटुकल्पः । सुपः किम् । पचतिकल्पम् ।**

No. 1319. OPTIONALLY BAHUCH [in the sense specified in No. 1318] may come AFTER what ends with a CASE AFFIX—BUT [instead of AFTER, let it stand] BEFORE. Thus *bahupatu* or *patukalpa* “almost clever”—“clever *minus* a little.” Why do we say “after what ends with a case-affix?” Because, with a verb, we can have only such a form as *pāchatikalpam*—see No. 1318.

**प्रागिवात् कः । ५ । ३ । ७० ।**

इवे प्रतिष्ठतावित्यतः प्राक् काधिकारः ।

No. 1320.—[In each aphorism] from this one FORWARD AS FAR AS No. 1326, there is the influence of the affix KA.

**अव्ययसर्वनाम्नामकच् प्राक् टेः । ५ । ३ । ७१ ।**

कायवादः ।

No. 1321.—Let AKACH come BEFORE THE LAST VOWEL WITH WHAT FOLLOWS it OF INDECLINABLES AND PRONOMINALS. This debars *ka* (No. 1320).

**अज्ञाते । ५ । ३ । ७३ ।**

कस्यायमश्वोऽश्वकः । उच्चकैः । नीचकैः । सर्वकैः ।

No. 1322.—WHEN the thing is spoken of as UNKNOWN [then let there be *ka*—No. 1320—]. Thus *aśwaka* “the horse [of whom is this]?” *uchchakaiḥ* “[is it] high?” *nichakaiḥ* “[it is] low?” *sarvakaiḥ* [was this agreed to] by all?”

**कुत्सिते । ५ । ३ । ७४ ।**

कुत्सितोऽश्वोऽश्वकः ।

No. 1323.—WHEN the thing is spoken of as CONTEMPTIBLE [then let there be *ka*—No. 1320—]. Thus *aśwaka* “a sorry horse.”

**किंयत्तदो निर्धारणे द्वयोरेकस्य इतरच् । ५ । ३ । ८२ ।**

अनयोः कतरो वैष्णवः । यतरः । ततरः ।

No. 1324.—Let the affix DATARACH come AFTER the words KIM “what?” YAD “which,” AND TAD “that,” WHEN the point in question is the DETERMINING OF THE ONE out OF TWO. Thus *tatara* “which of the two?”—which one is the follower of Viṣṇu;—*yatara* “of the two the one who,” *tatara* “of the two—that one.”

वा बहूनां जातिपरिप्रश्ने इतमच् । ५ । ३ । ६३ ।

जातिपरिप्रश्नरति प्रत्याख्यातमाकरे । कतमो भवतां कटः । यतमः ।  
ततमः । वायहणमकजर्थम् । यकः । सकः ।

## इति प्राग्वीयाः ।

No. 1325.—OPTIONALLY [after *kim*, &c,—see No. 1324—there may be the affix DATAMACH [when the object is the determining of the one] out OF MANY, THE QUESTION BEING THAT OF CASTE. The restriction conveyed in the words “the question being that of caste” is objected to in “The Mine” (—i. e. in the “Great Commentary”—). Thus *katama* “which of the number?”—which of you, Sirs, is the Bráhmán?—*yatama* “of the set the one who,” *tatama* “of the set—that one.” The employment of the term “optionally” (in the aphorism) is for the sake of indicating *akach* (No. 1321), which may be used in like manner. Thus *yaka* “of the set the one who,” *saka* “of the set—that one.”

So much for the affixes spoken of under No. 1320.

इवे प्रतिकृतौ । ५ । ३ । ६६ ।

कन् स्यात् । अश्व इव प्रतिकृतिः अश्वकः ।

No. 1326.—Let there be the affix *kan*, WHEN we speak of something which is LIKE—this being an IMITATION. Thus *aswaka* “a figure like a horse”—[in wood or clay, or sketched on paper, &c.].

सर्वप्रातिपदिकेभ्यः स्वार्थे कन् । अश्वकः ।

No. 1327.—“The affix *kan* may come AFTER ALL CRUDE FORMS (No. 134)—these RETAINING THEIR OWN SENSE.” Thus *aswaka* “a horse.”

तत् प्रकृतवचने मयट् । ५ । ४ । २१ ।

प्रार्थयेण प्रस्तुतं प्रकृतं तस्य वचनं प्रतिपादनम् । भावेऽधिकरणे वा ल्युट् ।  
आत्मे प्रकृतमवचनमयम् । अपूपमयम् । द्वितीये तु अवचनयो यज्ञः । अपूप-  
मयं पर्व ।

No. 1328.—The affix MAYAT may be employed [after a word denoting some substance] WHEN we require an EXPRESSION FOR IT AS ABUNDANT. By “abundant” we mean “happening to be in abund-

ance," and by its "expression" we mean "a declaring." [This word *vachana*-which has been rendered "an expression" in the aphorism—has two senses, for the affix with which it is formed—viz.] the affix *lyut* conveys the force both of the *nature* (see Nos. 928 and the *site*. In the former case [—i. e. taking *tatprakrituvachana* to mean "the mention of that as abundant"—] we have *annamaya* "abundance of grain;" *apūpamaya* "abundance of flour;"—but in the second case [—i. e. taking it to mean "that in which something is spoken of as abundant"—] we have *annamaya yajñah* "a sacrifice at which food is abundant," *apūpamayam parva* "a festival at which there is abundance of flour."

**प्रज्ञादिभ्यश्च । ५ । ४ । ३८ ।**

**अण् स्यात् । प्रज्ञ एव प्राज्ञः । देवतः ।**

No. 1329.—AND AFTER the words PRAJÑA "wise," &c., [retaining their denotation] there may be affix *AN*. Thus *prājña* "wise"—simply; *daivata* [synonymous with *devatā*] "a deity."

**बहुल्यार्थाच्छस् कारकादन्यतरस्याम् । ५ । ४ । ४२ ।**

**बहुनि ददाति बहुशः । अल्पशः ।**

No. 1330.—OPTIONALLY AFTER a word signifying MUCH OR LITTLE, IN A CASE DEPENDENT ON a VERB (see No. 945) there may be the affix *ŚAS*. Thus *bahurśah* "abundantly"—as where one "gives many"—and so *alparśah* "scantly"—[giving few—or to a few only—&c].

**आद्यादिभ्यस्तसेरुपसंख्यानम् । आद्यो आदितः । मध्यतः । अन्ततः ।  
पृष्ठतः । पार्श्वतः । आह्निगणोऽयम् । स्वरेण स्वरतः । वर्णतः ।**

No. 1331.—"THE ADDITIONAL ASSERTION should be made OF the affix *TASI* as coming AFTER the words *ĀDI* 'first' &c." [as well as after words that are in the 5th case—see No. 1286—]. Thus *ādītah* "at the first," *madhyatah* "in the middle," *antatah* "finally," *prishhatah* "behind," *pārśvatah* "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with *swaratah* "in respect of a vowel," and *varṇatah* "in respect of a letter"—[when speaking, for example, of some error in orthography].

**कृभ्यस्तियोगे संपद्यकर्तरि च्चिः । ५ । ४ । ५० ।**

अभूततद्वावदति वक्तव्यम् । विकारात्मतां प्राप्नुवत्यां प्रकृतौ वर्तमाना-  
द्विकारशब्दात् स्वार्थे चिन्ता स्यात् करोत्यादिभिर्योगे ।

No. 1332.—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced the affix CHWI, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—is CONJOINED WITH the verbs KRI "to make," BHÚ "to become, AND AS "to be."

**अस्य च्चौ । ७ । ४ । ३२ ।**

अवर्णस्य रत् स्याच्चौ । अङ्गणः कृष्णः संपद्यते तं करोति कृष्णीकरो-  
ति । ब्रह्मीभवति । गङ्गीस्यात् ।

No. 1333.—Let there be long í in the room OF A or Á WHEN the affix CHWI (No. 1330) FOLLOWS. Suppose that one who is not black becomes black,—some one makes him so,—then we may express it thus, *krishṇīkaroti* "he blackens." So too *brahmābhavati* "he becomes Brahma [as a saint when liberated from the trammels of ignorance];" *gaṅgīsyāt* "may it become the Ganges—[this tributary stream flowing on to mingle therewith]."

अश्वयस्य छावीत्वं नेति वाच्यम् । दोषाभूतमहः । दिवाभूता रात्रिः ।

No. 1334.—"IT SHOULD BE STATED THAT there IS NOT THE CHANGE TO long í (—see No. 1333—) in the case OF an INDECLINABLE WHEN the affix CHWI FOLLOWS." Thus *doshābhūtam ahaḥ* "the day become evening," *divābhūtā rātriḥ* "the night become day."

**विभाषा साति कात्स्न्ये । ५ । ४ । ५२ ।**

चिविषये सातिर्वा स्यात् साकल्ये ।

No. 1335.—In a case where the affix *chwi* (No. 1332) might be employed, the affix SÁTI may optionally be used WHEN THE TOTALITY of the change is to be suggested.

**सात्यदायोः । ८ । ३ । १११ ।**

सत्यं यत्त्वं न । दधि सिध्यति । कृतं शस्त्रमग्निः संपद्यतेऽग्निसाद्भवति ।

No. 1336.—There is not the change to the cerebral *śh* (see No. 169) of the dental *s* OF the affix *SĀTI* (No. 1335) NOR of the *s* which is INITIAL IN a PADA. Thus there is no change to *śh* in the example *dadhi sinchati* “he sprinkles curd;” nor in the example [illustrative of No. 1335] *agnisādbhavati* “the whole [weapon] is in a blaze.”

**च्यौ च । ७ । ४ । २६ ।**

दीर्घः स्यात् । अग्नीभवति ।

No. 1337.—AND WHEN the affix *CHWI* (No. 1332) FOLLOWS let there be a long vowel. Thus [from *agni* “fire”] *agnibhavati* “it becomes fire.”

**अव्यक्तानुकरणाद्द्वज्वरार्धादनितौ डाच् ॥ ४५७ ॥**

द्वज्वरं न्यूनं न तु ततो न्यूनम् । अनेकाजिति यावत् । तादृशमर्थं यस्य तस्माद्वाच् स्यात् ऋध्वस्तिभिर्योगे ।

No. 1338.—[The expression in the aphorism—viz.—] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic. AFTER that which is THE HALF OF such a POLYSYLLABIC word, being THE IMITATIVE NAME OF an INARTICULATE SOUND, let there be optionally the affix *DĀCH*—though NOT WHEN the word *ITI* FOLLOWS]—provided the word be combined with the verbs *kṛi*, *bhū*, or *as* (No. 1332).

डाचि ब्रह्मं द्वे भवत इति डाचि विवक्षिते । द्वित्वम् ।

No. 1339.—“ WHEN the affix *dāch* (No. 1338) is to be directed to be employed, then THERE ARE TWO, or there is reduplication of the word, VARIOUSLY” (see No. 823).

नित्यमाश्लेषिते डाचीति वक्तव्यम् । डाच्परं यदाश्लेषितं तस्मिन् परे पूर्व-परयोर्वर्णयोः पररूपं स्यात् । इति तकारपकारयोः पकारः । पठपठा करोति । अव्यक्तानुकरणात् किम् । दृषत् करोति । द्वज्वरार्धात् किम् । अत् करोति । अवरोति किम् । खरटखरटा करोति । अनितौ किम् । पटिति करोति ।

**इति तद्विताः ।**

No. 1340.—“ IT SHOULD BE STATED THAT WHEN the affix *DĀCH* (No. 1338) COMES AFTER a REDUPLICATION (No. 118) which occurs when *dāch* follows (No. 1337), then the form of the subsequent shall



INVARIABLY be in the room both of the prior and of the subsequent letters." Hence [when we have *patat + patat + dīch + karoti*] the letter *p* is substituted in the room of the *t* [of the first *patat*] and of the *p* [of the reduplication], giving *patapatīkaroti* "he makes a noise like *patat, patat*" [—the final *t* being elided by VI. 1. 98; as in the words under No. 53]. Why do we say "after the imitative name of an inarticulate sound" (No. 1338)? Witness *drīshat karoti* "it makes (or turns to) stone." Why do we say "after the half of that of which two vowels are the least." Witness *śrat karoti* "he utters [the exclamation implying belief or reverence] *śrat*." Why do we say "at least"? [Because the rule does apply if there be more, as well as when there are two]—thus *kharatukharatdkaroti* "he makes a sound like *kharatut*." Why do we say "not if the word *iti* 'thus' follows"? Witness *patiti karoti* "he makes the sound called *patat*." (VI. 1. 98).

So much for the *Tadlhitā* affixes.

### अथ स्त्रीप्रत्ययाः ।

#### NOW THE AFFIXES OF THE FEMININE.

### अजाद्यतष्टाप् । ४ । १ । ४ ।

अजादीनामकारान्तस्य च वाच्यं यत् स्त्रीत्वं तत्र व्योत्ये टाप् स्यात् ।  
अजा । एडका । अश्वा । चटका । मूषिका । बाला । वत्सा । होडा । मन्दा ।  
बिलाता । मेधा । इत्यादि । गङ्गा । सर्व ।

No. 1341.—When that feminine nature is to be indicated which may be predicated of [the things denoted by] the words *AJA* "a goat," &c., AND WHAT ENDS IN short A, let there be the affix *ṬĀP*. Thus [as an example of "*aja*, &c.," we have] *ajā* "a she-goat," *edākā* "a ewe," *aśvā* "a mare," *chātakā* "a hen-sparrow," *mūshikā* (No. 1358) "a she-mouse," *bālā* "a girl," *vatśā* "a she-calf," *hoḍā* or *māndā* or *vilādā* "a young girl" (in the language of the Vedas); *medhā* "understanding," &c. Then (as examples of what ends in *ā*, without being included in the class "*aja*, &c." we may have] *gaṅgā* "the Ganges," *sarvā* "all."

### उगितश्च । ४ । १ । ६ ।

उगित्वात् प्रातिपदिकान्धीप् । भवन्ती । पचन्ती ।

No. 1342.—AND AFTER WHAT, as a crude word, HAS AN INDICATORY UK, let the feminine affix be *nēp*. Thus [from *bhavatrī*—No. 883—in which the indicatory *ri* is an *uk*,] *bhavatī* (No. 398) “[a female] becoming,” *pachantī* “cooking.”

**टिड्डाणञ्चयसज्दघ्नमात्रचतयपठकृष्कञ्क-**  
**रपः । ४ । १ । १५ ।**

अनुपसर्जनं यट्टिदादि तदन्तं यददन्तं ततः स्त्रियां डीप् । कुश्चरी । नदट् । नदी । देवट् । देवी । सौपर्ण्यी । ऐन्द्री । औत्सी । ऊरुद्वयसी । ऊरुदघ्नी । ऊरुमात्री । पञ्चतयी । आत्तिकी । प्रास्थिकी । लावणिकी । यादृशी । इत्थरी ।

No. 1343.—In the feminine there shall be the affix *nēp* after what ends in short *a*, if it is not a subordinate term (No. 968) in a compound, and if the affix with which it ends has an indicatory *ṭ* or if the affix be *PHA* (No. 1093), or *AṆ* (No. 1077) or *AÑ* (No. 1075), or *DWAYASACH* (No. 1253), or *DAGHNACH* (No. 1253), or *MATRACH* (No. 1253), or *TAYAP* (No. 1255), or *THAK* (No. 1202), or *THAN* (No. 1230), or *KAN* (No. 376). OR *KWARAP* (III. 2. 163). Thus [to give an example of each in order] *kurucharī* (No. 844) “who goes to the Kurus:” and [as the words *nada* “a river” and *deva* “a god” are written, in the list “*pach*, &c.”—see No. 837—with an indicatory *ṭ*—thus] *nadaṭ* and *devaṭ* [we have] *nadī* “a river” and *devī* “a goddess.” Then again—*sauparṇeyī* “a female descendant of Suparṇa,” *aindrī* “a female descendant of Indra,” *autsī* “a female descendant of Utsa,” *ūrudvayusī*, *ūrudyhni*, and *ūrumdtrī* “reaching to the thigh,” *pachchatayī* “of which the parts are five,” *ākshikī* “a female dicer,” *prāsthikī* “containing the measure of a prastha,” *lavanikī* “elegant,” *yādriśī* “such like as,” *itwarī* “swift.”

**नञ्छत्रीकृष्युंस्तरुणतलुनानामुपसंख्यानम् । स्त्रीणी । पौंक्षी । शक्ती-**  
**की । आञ्चकरणी । तरुणी । तलुनी ।**

No. 1344.—“IN ADDITION to the foregoing [enumerated in No. 1343] there should have been THE ENUMERATION OF the affixes *NAÑ* AND *SNAN* (No. 1077) AND *IKAK* (No. 1072) AND *KHYUN* (III. 2. 56) AND OF the words *TARUṆA* AND *TALUNA* ‘a youth.’” Thus *straiṇī* “female,” *paṇṇentī* “male,” *śaktikī* “a female spearbearer,” *adhyan-*  
*kraṇī* “enriching,” *taruṇī* or *talunī* “a young woman.”

**यजश्च । ४ । १ । १६ ।**

यजन्तान्डीप् । अकारलोपे कृते ।

No. 1345.—AND AFTER what ends with the affix YAN (No. 1072) the feminine affix is *ñīp*—elision of the *a* having been made (by No. 260).

**हलस्तद्धितस्य । ६ । ४ । १५० ।**

हलः परस्य तद्धितयकारस्य लोप इति परे । गार्गी ।

No. 1346.—There is elision OF the Y of a TADDHITA affix coming AFTER a CONSONANT, when long *ī* follows. Thus (from *gārgya gārgī* No. 1345) “a female descendant of Garga.”

**प्राचां ष्फ तद्धितः । ४ । १ । १७ ।**

यजन्तात् षो वा स्यात् स च तद्धितः ।

No. 1347.—In the opinion OF THE ANCIENTS [and hence only optionally] there may be the affix SHPHA after what ends with the affix *yan* (No. 1072), and it is to be regarded as a TADDHITA affix—[so that the *ph*—see No. 1086.—becomes *āyan*].

**षिद्धौरादिभ्यश्च । ४ । १ । ४१ ।**

डीप् स्यात् । गार्ग्यायणी । नर्तकी । गौरी । अनडुही । अनड्वाही ।  
आकृतिगणोऽयम् ।

No. 1348.—AND AFTER words ending with affixes WHICH HAVE an INDICATORY SH, AND after the words GAURA “brilliant,” &c., let the feminine affix be *ñīsha*. Thus *gārgyāyāni* [—with the affix *shpha*—No. 1347 “a female descendant of Garga;” *nartakī* [with *shvun*—III. I. 145] “an actress;” *gaurī* “the brilliant [goddess or Pārvatī];” *anaduhī anadwāhi* “a cow.” This is a class of words constituted by usage—see No. 53.

**वयसि प्रथमे । ४ । १ । २० ।**

प्रथमवयोवाचिनोऽदन्तान्डीप् । कुमारी ।

No. 1349.—After a word ending in short *a* and expressive of EARLY AGE let the feminine affix be *ñīp*. Thus *kumārī* “a girl.”

**द्विगोः । ४ । १ । २१ ।**

अदन्ताद् द्विगोर्डीप् । त्रिलोकी । अजादित्वात् त्रिफला । अनीका ।

No. 1350.—AFTER a DWIGU compound (No. 983) ending in short *a* let the feminine affix be *śīp*. Thus *trilokī* “the aggregate of the three worlds.” But we find *triphald* “the three myrobalans,” because this is one of the words spoken of as “*āja*, &c.” No. 1341).—

**वर्णादनुदात्तात् तोपधात् तो नः । ४ । १ । ३६ ।**

वर्णेशाची योऽनुदात्तान्तस्तोपधस्तदन्तादनुपसर्जनाद्वा ङीष् तकारस्य  
नः । एता । एनी । रोहिता । रोहिणी ।

• No. 1351.—AFTER a word expressive of COLOUR, ending in a GRAVELY ACCENTED vowel, and HAVING the letter T as its PENULTIMATE letter, the word not being a subordinate in a compound, the feminine affix is optionally *śīp*, and the letter N is substituted in the room OF the T. Thus [from *eta* “variegated”] *etā* or *ent*, [from *rohita* “red”] *rohitā* or *rohini*.

**भोतो गुणवचनात् । ४ । १ । ४४ ।**

उद्गन्ताद्व्यञ्जिना वा ङीष् । मृद्वी । मृदुः ।

No. 1352.—OPTIONALLY AFTER what ends in SHORT U, being EXPRESSIVE OF a QUALITY, the feminine affix is *śīsh*. Thus [from *mṛidu* “soft”] *mṛidwī* or [without a feminine affix] *mṛiduh*.

**बह्वादिभ्यश्च । ४ । १ । ४५ ।**

वा ङीष् । बह्वी । बहुः ।

No. 1353.—AND AFTER the words *BAHU* “much,” &c., the feminine affix is optionally *śīsh*. Thus *bahwī* or [without a feminine affix] *bahu*.

**रुद्रिकारादक्तिनः । रात्री । रात्रिः ।**

No. 1354.—“AFTER THE vowel I OF a KṛIT affix, NOT KṬIN (No. 918),” [the feminine affix is optionally *śīsh*]. Thus *rātrī* or *rātri* “night.”

**सर्वतोऽङ्गिर्वर्षादित्येके । शकटी । शकटिः ।**

No. 1355.—“SOME SAY that the feminine affix *śīsh* may come AFTER ANY WORD ending in *i* (No. 1354) IF it have NOT THE FORCE OF the affix KṬIN.” Thus *śakṭī* or *śakṭi* “a cart.”

**पुंयोगादाख्यायाम् । ४ । १ । ४८ ।**

या पुमाख्या पुंयोगात् स्त्रियां वर्तते ततो ङीष् । गोपस्य स्त्री गोपी ।

No. 1356.—WHEN THE NAME of a male is employed to denote the female IN VIRTUE OF HER-[matrimonial] UNION WITH THAT MALE, the feminine affix *nīsh* comes after it. Thus *gopī* “the wife of a *gopa* or cowherd.”

पालकान्ताच्च । गोपालिका । अश्वपालिका ।

No. 1357.—“BUT NOT AFTER the word *PĀLAKA* ‘a keeper’ [does *nīsh* come by No. 1356]. Thus *gopdlikā* (No. 1358) “the wife of a cow-keeper,” *asvapdlikā* “the wife of a horse-keeper.”

प्रत्ययस्यात् कात् पूर्वस्यात् इदाप्यसुपः । ११३ । ४४ ।

प्रत्ययस्यात् कात् पूर्वस्याकारस्येकारः स्यादापि स चाप् सुपः यरो न चेत् । सर्विका । कारिका । अतः किम् । नौका । प्रत्ययस्यात् किम् । शक्नोतीति शका । असुपः किम् । बहुपरिव्राजका नगरी ।

No. 1358.—Let there be the vowel *i* in the room of the vowel *a* coming BEFORE the letter *k* STANDING IN an AFFIX, WHEN the feminine affix *ĀP* FOLLOWS—PROVIDED that the feminine affix *ĀP* does NOT come AFTER a CASE-AFFIX. Thus [from *sarvaka* “every”] *sarvikā*, [from *kāraka* “a maker”] *kārikā*. Why do we say “of the vowel *a*”? Witness *naukā* “a boat.” Why do we say “standing in an affix”? Witness *śakā* [from *śaka*] “who is able—[where the *k* belongs to the verbal root]. Why do we say “not after a case-affix”? Witness *bahuparivrajakā nagarī* “a city with many religious mendicants”—[where the feminine affix is attached after the case-affix had been elided as explained under No. 964, informing the compound].

सूर्यद्विषतायां चाप् । सूर्यस्य स्त्री देवता सूर्या । देवतायां किम् ।

No. 1359.—“AFTER the word *SŪRYA* ‘the Sun,’ the feminine affix is *CHĀP*, WHEN the GODDESS [his wife] is meant.” Thus *sūryā* “the goddess who is the wife of the Sun.” Why “when the goddess is meant”? [See No. 1360.]

सूर्यगस्त्ययोश्चे च इयां च यलोपः । सूरौ । कुन्ती ।

No. 1360.—“THERE is ELISION of the words *SŪRYA* “the sun” AND *AGASTYA* “the saint Agastya,” WHEN the affix *CHĀ* (No. 1160) follows, AND when the feminine affix *Ā* follows.” Thus *sūrt*—meaning “Kuntī—the mortal bride of the Sun”—(see No. 1359).

## इन्द्रवरुणभवशर्वरुद्रमृडहिमारण्ययवयवन- मातुलाचार्याणामानुक् । ४ । १ । ४६ ।

डीष् च । इन्द्रस्य स्त्री इन्द्राणी । वरुणानी । भवानी । शर्वाणी । रुद्राणी । मृडानी ।

No. 1361.—Let *ÁNUK* be the augment of the proper names *INDRA*, *VARUṆA*, *BHAVA*, *ŚARVA*, *RUDRA*, AND *MṚIDA*, AND of the words *HIMA* “snow,” *ARAṆYA* “a forest,” *YAVA* “barley,” *YAVANA* “Greek,” *MÁTULA* “a maternal uncle,” AND *ÁCHÁRYA* “a spiritual preceptor;” and at the same time, let the feminine affix be *nīsh*. Thus *indrāní* “the wife of Indra,” and so *varuṇāní*, *bhavāní*, *śarvāní*, *mṛidāní*.

हिमारण्ययोर्महत्त्वे । महद्भिर्म हिमानी । महदरण्यमरण्यानी ।

No. 1362.—“OF the words *HIMA* ‘snow’ AND *ARAṆYA* ‘a forest,’ [there is the augment *ánuk*, as directed in No. 1361], in the sense of GREATNESS.” Thus *himāní* “much snow,” *aranyāní* “a great forest.”

यवाद्वेषे । दुष्टो यवो यवानी ।

No. 1363.—“AFTER the word *YAVA* ‘barley’ [the feminine affix, as directed in No. 1361, comes] IN the sense of FAULT.” Thus *yavāní* “bed barley.”

यवनाल्लिप्याम् । यवनानां लिपिर्यवनानी ।

No. 1364.—“AFTER the word *YAVANA* ‘Greek’ [the feminine affix, as directed in No. 1361, comes] IN the sense of HAND-WRITING.” Thus *yuvāní* “the written character of the Greeks.”

मातुलोपाध्याययोरानुवा । मातुलानी । मातुली । उपाध्यायानी । उपाध्यायी ।

No. 1365.—OF the words *MÁTULA* ‘a maternal uncle’ AND *UPÁDHYÁYA* ‘a spiritual preceptor’ [when the feminine affix comes—to express the wife thereof—] the augment *ÁNUK* (No. 1361) is OPTIONAL.” Thus *mātulāní* or *mātulí* (No. 1356) “the wife of a maternal uncle,”—*upādhyāní* or *upādhyáyí* “the wife of a spiritual preceptor.”

आचार्योदणत्वं च । आचार्यानी ।

No. 1366.—“AND there is NOT the CHANGE TO the cerebral *ṇ* [—No. 157—of the dental *n* of the augment *ánuk*—No. 1361—] AFTER the word *ÁCHÁRYA* ‘a spiritual preceptor.’” Thus *ácharyāní* “the wife a spiritual preceptor.”

अर्यक्षत्रियाभ्यां वा स्वार्थे । अर्याणी । अर्या । क्षत्रियाणी । क्षत्रिया ।

No. 1367.—“AFTER the words ARYA ‘a man of the Vaiśya class’ AND KSHATRYA ‘a man of the military class’ [the feminine affix, with the augment directed in No. 1361 comes] OPTIONALLY, WHEN the word retains ITS OWN SENSE [viz. that of a person belonging to the class]. Thus *aryāni* or *aryā* “a female of the Vaiśya class,” *kshatriyāni* or *kshatriyā* “a female of the military class.”

क्रीतात् करणपूर्वात् । ४ । १ । ५० ।

डीष् । वस्त्रक्रीती । क्व चित्र । धनक्रीता ।

No. 1368.—“AFTER the word KRĪTA “brought,” PRECEDED BY the name of THE MEANS wherewith, the feminine affix is *śīsh*. Thus *vastrakrītā* “a female bought in exchange for cloth.” Sometimes it is not so. Thus *dhanakrītā* “a female purchased with wealth.”

स्वाङ्गाश्चोपसर्जनादसंयोगोपधात् । ४ । १ । ५४ ।

असंयोगोपधमुपसर्जनं यत् स्वाङ्गं तदन्तान्डीष् वा । केशानतिक्रान्ता अतिकेशी । अतिकेशा । चन्द्रमुखी । असंयोगोपधात् किम् । सुगुल्फा । उपसर्जनात् किम् । सुशिखा ।

No. 1369.—AND the feminine affix *śīsh* comes optionally AFTER what ends with the name of a PART OF THE BODY, when the word is SUBORDINATE IN a COMPOUND (No. 968), moreover, NOT HAVING a CONJUNCT FOR ITS PENULTIMATE letter. Thus *atikeśī* or *atikeśā* “surpassing the hair” [in beauty, &c.,—or reaching above it—as deep water—]; *chandramukhī* or *chandramukhā* “moon-faced.” Why do we say “not having a conjunct for its penultimate letter”? Witness *sugulphā* “a female with handsome ancles.” Why do we say subordinate in a compound? Witness *susikhā* “a handsome crest”—[where the *sikhā* is not subordinate or epithetical].

न क्रोडादिबहुचः । ४ । १ । ५६ ।

क्रोडादिर्बहुचश्च स्वाङ्गाच्च डीष् । कल्याणक्रोडा । आकृतिगणोऽयम् । सुजघना ।

1370. The feminine affix is NOT *śīsh* (No. 1369) AFTER a word denoting a part of the body when it is of the class KROḌA “the flank,” &c., NOR when the word is POLYSYLLABIC. Thus *kalyāṇakroḍā*

"a female with handsome flanks." This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic, we have an example in *śujaghānā* "a female with handsome loins."

**नखमुखात् संज्ञायाम् । ४ । १ । ५८ ।**

न डीष् ।

No. 1371.—The feminine affix is not *nish* (No. 1369) AFTER NAKHA "the nose" AND MUKHA "the mouth," WHEN (the word at the end of which they stand is) an APPELLATIVE [No. 1372].

**पूर्वपदात् संज्ञायामगः । ८ । ४ । ३ ।**

पूर्वपदस्याचिमित्तात् परस्य नस्य णः स्यात् संज्ञायां न तु गकारव्यवधाने । शूर्पणखा । गैरमुखा । संज्ञायां किम् । ताम्रमुखी कन्या ।

No. 1372.—Let there be a cerebral *n* in the room of a dental *n* coming AFTER a cause of such change (No. 157) standing in the PRIOR MEMBER of a compound word, WHEN the word is an APPELLATIVE—but NOT if the letter *G* intervenes. Thus *śūrpaṇakhā* "[the sister of Rāvaṇa—viz.] Śūrpaṇakhā [—whose nails were like winnowing baskets.]" Then [as another example of No. 1371 we may have] *gauramukhā* "Fair-face." Why [in No. 1371] do we say "when an appellative"? Witness *tāmramukhī kanyā* "a copper-faced damsel."

**जातेरस्त्रीविषयादयोपधात् । ४ । १ । ६३ ।**

जातिवाचि यच्च च स्त्रियां नियतमयोपधं ततो डीष् । तटी । वृषली । कटी । बहुली । जातेः किम् । मुण्डा । अस्त्रीविषयात् किम् । बलाका । अयोपधात् किम् । तत्रिया ।

No. 1373.—Let the feminine affix be *nish* AFTER that which is expressive of a KIND, and is NOT INVARIABLY FEMININE—moreover—NOT HAVING the letter *Y* FOR its PENULTIMATE letter. Thus from [*tato*] *tatī* "shore," *vrishatī* "a woman of the servile tribe;" *kathī* "a woman of the class of Brāhmins who read the Katha section of the Rig Veda;" *bahurichī* "a woman of the class of Brāhmins who read the Rig Veda." Why do we say "expressive of a kind"? Witness *mundā* "shaven"—[where the word expresses not a kind but a quality—see *Sāhitya Darpana* § 12 *b.* and *d.*] Why do we say "not invariably feminine"? Witness *balākā* "a crane"—[supposed to breed without the male]. Why do we say "not having the letter *y* for its penultimate letter"? Witness *kshatriyā* "a female Kshatriya."



योपधप्रतिषेधे गवयहयमुकयमत्स्यमनुष्यायामप्रतिषेधः । गवयी । हयी ।  
मुकयी । हलस्तद्वितस्येति यलोपः । मनुषी । मत्स्यस्य ह्यां यलोपः । मत्सो ।

No. 1374.—“IN THE EXCLUDING [from No. 1373] OF WORDS THAT HAVE letter *y* AS the PENULTIMATE, there is NOT involved the EXCLUSION OF [the following words which have a penultimate *y*—viz.—] GAVAYA “the Bos Gavaeus,” HAYA “a horse,” MUKAYA “a sort of animal,” MATSYA “a fish,” and MANUSHYA “a man.” Thus *garayī* “the female, of the Bos Gavaeus;” *hayī* a mare,” *mukayī* “a female *mukaya*” By No. 1364 there is elision of the *y* of *manushya*:—the *manushī* “a woman,”—and [according to Kātāyana] there is elision of the *y* of *matsya* (though this word does not end in a *taḥhitā* affix) when the feminine affix *ī* follows—so that we have *matsī* “a female fish.”

**इतो मनुष्यजातेः । ४ । १ । ६५ ।**

डीष् । दाक्षी ।

No. 1375.—“AFTER a word ENDING IN short *i*, denoting a RACE OF MEN, the feminine affix is *ī*tsī. Thus *dākshī* “a female Dākshi or descendant of Dakṣa (No. 1087.”

**ऊङुतः । ४ । १ । ६६ ।**

उदन्तादयोपधान्मनुष्यजातिवाचिनः स्त्रियामूङ् । कुरूः । अयोपधतः  
किम् । अध्वर्युब्राह्मणी ।

No. 1376.—AFTER a word ENDING IN short *u*, not having the letter *y*, as its penultimate letter, and being expressive of men, the affix in the feminine is *ū*ṣ. Thus *kurū* “a female Kuru.” Why do we say “not having the letter *y* as its penultimate letter”? Witness *adhvaryu* “a woman of the class of Brāhmanas versed in the Yajur Veda.”

**पङ्गेश्च । पङ्गूः ।**

No. 1377.—“AND [as in No. 1376] AFTER the word PAṆGU “lame,” Thus *paṅgū* “(a female) lame.”

**स्वशुरस्योक्ताका रलोपश्च । स्वशूः ।**

No. 1378.—“AND [in addition to the affixing of the feminine affix *ī*ts—No. 1376—] there is ELISION OF the *u* and of the *a* OF the word ŚWAŚURA ‘a father-in-law.’ Thus *śwaśarū* “a mother-in-law.”

## ऊरुत्तरपदादौपम्ये । ४ । १ । ६६ ।

उपमानवाचिपूर्वपदमूहत्तरपदं यत् प्रातिपदिकं तस्मादूङ् । करभोरुः ।

No. 1379.—Let *ūh* be the feminine affix AFTER THAT compound, ending in a crude word, OF WHICH THE LATTER MEMBER IS the word *ŪRU* "the thigh," WHEN the prior member of the compound is a word expressing an object of COMPARISON. Thus *karabhorū* "a female with thighs like the ulnar or tapering fleshy side of the hand,"

## संहितशफलक्षणवामादेश्च । ४ । १ । ७० ।

अनौपम्यार्थं सूत्रम् । संहितोरुः । शफोरुः । लक्षणोरुः । वामोरुः ।

No. 1380.—And (*ūh* shall be the feminine affix after the word *ūru* "the thigh" coming, in a compound,) after the words *SAṆHITA* "joined." *ŚAPHHA* "a hoof" *LAKSHAṆA*, "a mark," AND *VĀMA* "handsome," &c. This aphorism is for the sake of cases where there is no *comparison* (as there is in the cases to which No. 1379 refers). Thus *sanhitorū* "whose thighs are joined [—e. g., from obesity]," *śaphorū* "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," *laksha-norū* "whose thighs are marked," *vāmorū* "with handsome thighs."

## शार्ङ्गरवाद्यञो ङीन् । ४ । १ । ७३ ।

शार्ङ्गरवादेरञो योऽकारस्तदन्ताच्च जातिवाचिनो ङीन् । शार्ङ्गरवी ।  
बैदी । ब्राह्मणी ।

No. 1381.—Let *śin* be the feminine affix AFTER the word *ŚĀRŅGA-RAVA* "a *Śārṅgarava*," &c., and after what ends with the letter *a* of the affix *AṆ* (No. 1075) when the word speaks of a kind [not of a wife—No. 1356]. Thus *śārṅgaravī* "a *Śārṅgarava* woman," *baidī* [from *bida*, which, besides ending with the affix *an*, as it is held to do when enumerated in the list "*śārṅgarava* &c," may end with the affix *aṇ*] "a female descendant of Bida," *brāhmaṇī* "a female of the sacerdotal tribe."

नृनरयोर्द्विष्टिश्च । नारी ।

No. 1382.—"AND *VRIDDHI* is the substitute OF the words *NRI* AND *NARA* 'a man' [when the feminine affix *śin*—No. 1381—follows." Thus *nārī* "a woman."

## यूनस्तिः । ४ । १ । ७७ ।

युवन्शब्दात् स्त्रियां तिः स्यात् । युवतिः ।

## इति स्त्रीप्रत्ययाः ।

No. 1333.—AFTER the word YUVAN “young,” when it denotes a female, let there be the affix TL. Thus *yuvati* “a young woman.”

So much for the affixes of the Feminine.

शास्त्रान्तरे प्रविष्टानां बालानां चापकारिका ।

कृता वरदराजेन लघुसिद्धान्तकौमुदी ॥

इति श्रीवरदराजकृता लघुसिद्धान्तकौमुदी समाप्ता ॥

This abridged *Siddhanta Kaumudī*, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadarāja.

Here concludes the *Laghu-siddhanta-kaumudī* made by the illustrious Varadarāja.

॥ लघुकौमुदी समाप्ता ॥

THE LAGHUKAUMUDÍ IS FINISHED.



No. 718.—The *átmanepada* affixes (No. 409) are put AFTER the verb BHUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odunāṅ bhunākte* “he eats boiled rice.” Why “not in the sense of protecting?” Witness the phrase—*mahān bhunakti* “he preserves the earth.”

The verb *indh* (*ñi-indhī*) “to shine” makes *inddhe* “he shines,” *indhāte* “they two shine,” *indhate* “they shine,” *intse* “thou shinest,” *inddhwe* “you shine,” *indhānchakre* (No. 546) “he shone,” *indhītā* “he will shine,” *inddhām* “let him shine,” *indhātām* “let the two shine,” *inadhkai* “let me shine,” *ainddha* “he shone,” *aindhātām* “they two shone,” *ainddhāh* “thou didst shine.”

The verb *vid* (*vidi*) “to consider” makes *vinte* “he considers,” *vettā* “he will consider.”

So much for the 7th class of verbs—“*rudh*, &c.”

The 8th class of verbs consists of “*tan*, &c.”

The verb *tan* (*tanu*), means “to expand.”

तनादयः ।

तनु विस्तारः । १ ।

तनादिकृञ्भ्य उः । ३ । १ । ७६ ।

शृणोऽपवादः । तनोति । तनुते । ततान । तेने । तनितासि । तनितासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुयात् । तन्वीत । तन्यान् । तनिषीष्ट । अतनीत् । अतानीत् ।

No. 719.—AFTER the verbs “*TAN*, &c.,” AND the verb *KṚI* “to make,” let there be *U*. This debars *śup* (No. 419) Thus we have *tanoti* or *tanute* “he expands,” *talāna* or *tene* (No. 494) he expanded,” *tanitāsi* or *tanitāse* “thou wilt expand,” *tanishyati* or *tanishyate* “he will expand,” *tanutām* “let him expand,” *atanot* “he expanded,” *tanuyāt* or *tanurīta* “he may expand,” *tanyāt* or *tanishīshṭa* “may he expand,” *atanit* or *atānīt* (No. 419) “he expanded.”

तनादिभ्यस्तथासोः । २ । ४ । ७६ ।

तनादेः सिचो वा लुक् तथासोः । अतत । अतनिष्ट । अतथाः । अतनिष्ठाः । अतनिष्यत् । अतनिष्यत । षण् दाने । २ । सनोरति । सनुते ।

No. 720.—There is optionally elision (*luk*) of *sich* (No. 472) AFTER “TAN, &C., WHEN the affixes TA and THAS FOLLOW. Thus *atat* (No. 596) or *atanishṭa* “he expanded,” *atatháh* or *atanishṭháh* “thou didst expand,” *atanishyat* or *atanishyata* “he would expand.”

The verb *shan* (*shanu*) “to give” makes *sanoti* or *sanute* “he gives.”

**ये विभाषा । ६ । ४ । ४३ ।**

**जनसनखनामात्वं वा यादौ कङिति । सायात् । सन्यात् ।**

No. 721.—There is OPTIONALLY the substitution of long *á* in the room of the verbs *jan* “to be born,” *san* “to give,” and *khan* “to dig,” WHEN an affix, beginning with Y and distinguished by an indicatory *k* or *ñ*, FOLLOWS. Thus *sáyát* or *sanyát* “may he give.”

**जनसनखनां सन्भलोः । ६ । ४ । ४२ ।**

एषामाकारः सन् भलादौ कङिति । असात् । असनिष्ट । असाथाः । असनिष्ठाः । तणु हिंसायाम् । ३ । तणोति । तणुते । ह्यन्तेति न वृद्धिः । अतणीत् । अतत् । अत्तणिष्ट । अत्तथाः । अत्तणिष्ठाः । त्तिणु च । ४ । उपत्यये लघूपधस्य गुणो वा । तिणोति । तेणोति । तेणिता । अत्तणीत् । अत्तित । अत्तेणिष्ट । तृणु अदने । ५ । तृणोति । तर्णोति । तृणुते । तर्णुते । डुकृञ् करणे । ६ ।

No. 722.—Long *á* is the substitute OF these verbs, viz. JAN “to be born,” SAN “to give,” AND KHAN “to dig,” WHEN the affix SAN (No. 752), OR an affix, beginning with A JHAL and distinguished by an indicatory *k* or *ñ*, FOLLOWS. Thus *asáta* or *asanishṭa* “he gave,” *asátháh* or *asanishṭháh* “thou didst give.”

The verb *kshin* (*kshanu*) “to injure” makes *kshanoti* or *kshanute* “he injures.” According to No. 500, there being no substitution of *vriddhi*, we have *akshanít*, *akshata* (No. 720), or *akshanishṭa* “he injured,” *akshatháh* or *akshanishṭháh* “thou didst injure.”

The verb *kshin* (*kshinu*) “to injure” (which, as a root followed by the affix *u* No. 719, and having a light penult, substitutes *gunu*, No. 485, only optionally) makes *kshinoti* or *kshenoti* “he injures,” *kshenitá* “he will injure,” *akshenít*, *akshita* (No. 720), or *akshenishṭa* “he injured.”

The verb *trin* (*trinu*) “to eat, to graze,” makes *trinoti*, *tarnoti*, *trinute*, or *tarnute*, “he grazes.”

The verb *kṛi* (*ḍukṛiñ*) means "to make."

**अत उत् सार्वधातुके । ६ । ४ । ११० ।**

**कुरुतः ।**

No. 723.—In the room OF THE SHORT A of the verb *kṛi* "to make," (in the form of *kuru*—No. 719)—let there be SHORT U, WHEN a SÁRVADHÁTUKA affix (with an indicative *k* or *ñ*) FOLLOWS. Thus *kurutah* "they two make."

**न भकुर्क्षुराम् । ६ । २ । ७६ ।**

**भस्य कुर्क्षुरोरुपधाया न दीर्घः । कुर्वन्ति ।**

No. 724.—There is NOT a long substitute (No. 651) in the room OF the penult of a BHĀ (No. 185) AND of the verbs *kṛi* "to make," and *CHHUR* "to cut." Thus *kurvanti* "they make."

**नित्यं करोतेः । ६ । ४ । १०८ ।**

**करोतेः प्रत्ययोऽकारस्य नित्यं लोपो ध्याः । कुर्वः । कुर्मः । कुरुते । चकार । चक्रे । कर्ता । करिष्यति । करिष्यते । करोतु । कुरुताम् । अकरोत् । अकुरुत ।**

No. 725.—There is ALWAYS elision of the *u* of an affix AFTER the verb *kṛi* "to make," when the letter *m* or *v* follows. Thus *kurvah* "we two make," *kurmah* "we make," *kurute* "he makes," *chakára* or *chakre* "he made," *kartá* "he will make," *karishyati* or *karishyate* "he will make," *karotu* or *kurutám* "let him make," *akárot* or *akurata* "he made."

**ये च । ६ । ४ । १०६ ।**

**ह्य उलोपो यादौ प्रत्यये । कुर्यात् । कुर्वीत । क्रियात् । कृषीष्ट । अकार्षीत् । अकृत । अकरिष्यत् । अकरिष्यत ।**

No. 726.—AND there is elision of *u* after the verb *kṛi* "to make," WHEN an affix, beginning with *ṣ*, FOLLOWS. Thus *kuryát* or *kurvíta* (No. 723) "he may make," *kriyát* or *kṛishishṭa* "may he make," *akárshít* or *akṛita* (No. 582) "he made," *akarishyat* or *akarishyata* "he would make."

**सम्परिभ्यां करोती भूषणे । ६ । १ । १३७ ।**

No. 727.—WHEN the verb *KRI* “to make” comes AFTER *SAM* OR *FARI* (No. 48) IN THE SENSE OF ORNAMENTING—(then the proceeding directed in No. 728 takes place).

**समवाये च । ६ । १ । १३८ ।**

सुट् । संस्कारोति । अलं करोतीत्यर्थः । संस्कुर्वन्ति । संघीभवन्तीत्यर्थः ।  
संपूर्वस्य क्व चिदभूषणेऽपि सुट् । संस्कृतं भता इति ज्ञापकात् ।

No. 728.—AND (when the compound—No. 727—is) IN THE SENSE OF AGGREGATION, there is the augment *sut*. Thus *sauṣkaroti*—that is to say “he ornaments, *sauṣkurevnti*—that is to say “they congregate.” This *sut* is sometimes the augment of *kri* preceded by *sam*, even when it does not signify “ornamenting”:—as we learn by inspecting the aphorism No 1119—viz. “*sauṣkṛitāḥ bhakṣāḥ*”—where the expression refers to the “preparation of food.”

**उपात् प्रतियन्नवैकृतवाक्याध्याहारेषु च । ६ ।**

**१ । १३९ ।**

वृजः सुट् । चात् प्रागुक्तयोरर्थयोः । प्रतियन्नो गुणाधानम् । विवृतमेव  
वैकृतं विकारः । वाक्याध्याहार आकाङ्क्षैकदेशपूरणम् । उपस्कृता कन्या ।  
उपस्कृता ब्राह्मणाः । एधो दक्षस्योपस्कृते । उपस्कृतं भुङ्क्ते । उपस्कृतं  
हृते । वनु याचने । ७ । वनुते । ववने । मनु अवबोधने । ८ । मनुते ।  
मेने । मनिता । मनिष्यते । मनुताम् । अमनुत । मन्वीत । मनिषीष्ट ।  
अमनिष्ट । अमनिष्यत ।

**इति तनादयः ।**

No. 729.—AND AFTER *UPA* (No. 48) IN THE several SENSES OF ACQUIRING A new PROPERTY, of ALTERATION, AND of the SUPPLYING of ELLIPSES IN DISCOURSE, the verb *kri* takes the augment *sut*. By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By “acquiring a new property” is meant “the taking of a quality.” By “alteration,” or modification, is meant “change.” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires.” Examples of these five employments of the word follow, signifying “a damsel adorned;” “assembled Brāhman;” “the wood gives a new property to the water” (or “he prepares the fuel and



water for an oblation"); "he eats something changed" (or different from what is proper—"as bread with rice"); "he speaks without ellipsis."

The verb *van* (*vanu*) "to ask or beg" makes *vanute* "he begs," *vavane* "he begged."

The verb *man* (*manu*) "to know, to conceive," makes *manute* "he conceives," *mene* "conceived," *manitā* "he will conceive," *manishyate* "he will conceive," *minutām* "let him conceive," *amanuta* "he conceived," *manvita* "he may conceive," *manishishta* "may he conceive," *amanishita* "he conceived," *amanishyata* "he would conceive."

So much for the 8th class of verb—"tan, &c."

The 9th class of verbs consists of "*krī* &c."

The verb *krī* (*ḍukrīn*) means "to buy, or exchange goods."

## क्र्यादयः ।

इक्र्रीञ् द्रव्यविनिमये । १ ।

क्र्यादिभ्यः श्रा । ३ । १ । ८१ ।

शपोऽपवादः । क्रीणाति । ई हल्यघोः । क्रीणीतः । शनाभ्यस्तयो-  
रातः । क्रीणन्ति । क्रीणासि । क्रीणीथः । क्रीणीथ । क्रीणामि । क्रीणीवः ।  
क्रीणीमः । क्रीणीते । क्रीणाते । क्रीणते । क्रीणीषे । क्रीणाथे ।  
क्रीणीध्वे । क्रीणे । क्रीणीवहे । क्रीणीमहे । चिक्राय । चिक्रियतुः ।  
चिक्रियुः । चिक्रेय । चिक्रियथ । चिक्रिये । क्रेता । क्रेष्यति ।  
क्रेष्यते । क्रीणातु । क्रीणीतात् । क्रीणीताम् । अक्रीणात् । अक्रीणीत ।  
क्रीणीयात् । क्रीणीत । क्रीयात् । क्रेषीष्ट । अक्रेषीत् । अक्रेष्ट ।  
अक्रेष्यत् । अक्रेष्यत । प्रीञ् तर्पणे कान्ते च । २ । प्रीणाति ।  
प्रीणीते । श्रीञ् पाके । ३ । श्रीणाति । श्रीणीते । मीञ् हिंसायाम् । ४ ।

No. 730.—AFTER the verbs *KRĪ* "to buy," &c., there is *ŚNĀ*. This debars *śap* (No. 419). Thus *krīndāti* "he buys." By No. 657, the *ā* being changed to *i*, *krīntāh* "they two buy." By No. 658, the *ā* being elided, *krīnanti* "they buy," *krīndaśi* "thou buyest," *krīntāh* "you two buy," *krīnitha* "you buy," *krīndāmi* "I buy," *krīntvāh* "we two buy," *krīntāh* "we buy," *krīntite* (No. 657) "he buys," *krīndte* "they two buy," *krīnate* "they buy," *krīntshe* "thou buyest," *krīndāth* "you two buy," *krīntdhwe* "you buy," *krīne* "I buy," *krīntvāhe*

"we two buy," *kríntmahe* "we buy," *chikráya* "he bought," *chikrya-tuh* "they two bought," *chikriyuh* "they bought," *chikretha* (No. 515) or *chikrayitha* (No. 517) "thou didst buy," *chikriye* "he bought," *kretá* "he will buy," *kreshyati* or *kreshyate* "he will buy," *kríndtu* "let him buy," *krínítát* "may he buy," *krínítám* "let him buy," *akrínát* or *akríníta* "he bought," *kríníyát* or *krínítu* "he may buy," *kríyát* or *kreshíshṭu* "may he buy," *akruishít* or *akreshṭu* "he bought," *akreshyat* or *akreshyata* "he would buy."

The verb *prí* (*prín*) "to please, to love," makes *prínáti* or *príníte* "he pleases;" and *śrí* (*śrín*) "to cook" make *śrínáti* or *śríníte* "he cooks."

The verb *mí* (*mín*) means "to injure."

**हिनुमीना । ८ । ४ । १५ ।**

उपसर्गस्याचिप्रितात् परस्यतयेनस्य णः स्यात् । प्रमीणाति । प्रमीणीति । मीनातीत्यात्वम् । ममौ । मिम्यतुः । ममिथ । ममाथ । मिम्ये । माता । मास्यति । मीयात् । मासीष्ट । अमासीत् । अमासिष्टाम् । अमास्त । पिञ् बन्धने । ५ । सिनाति । सिनीति । सिषाय । सिष्ये । सेता । स्कुञ् आप्रवणे । ६ ।

No. 731.—Let there be a cerebral *n* in the room of the dental *n* of the verbs *hi* "to go," and *mí* "to hurt" (which, with the conjugational affixes, appear in the shape of HINU and MÍNÁ,) coming after a due cause of such change and ending in an *upasarga*. Thus *pramínáti* or *pramíníte* "he injures greatly." By No 680, there being a substitution of *á*, *mumau* (No. 528) "he injured," *mimyatuh* "they two injured," *mumitha* (Nos. 517 and 524) or *mamátha* "thou didst injure," *mimye* "I injured," *mátá* "he will injure," *mísyati* "he will injure," *míyát* or *máśishṭu* "may he injure," *amásti* "he injured," *amásishṭám* "they two injured," *amásta* "he injured."

The verb *shi* (*shín*) "to bind" makes *śínáti* or *śíníte* "he binds," *śisháya* or *śishye* "he bound," *setá* "he will bind."

The verb *sku* (*skun*) means "to go by leaps."

**स्तन्नुस्तन्नुस्कन्नुस्कुन्नुस्कुञ्भ्यः शुनुश्च । ३ । १ ।**

८२ ।

चात् शना । स्कुनाति । स्कुनुते । स्कुनाति । स्कुनीति । चुस्काव । चुस्कवे । स्कोता । अस्कोषीत् । अस्कोष्ट । स्तन्भ्यादयश्चत्वारः सौत्राः सव राध-  
नार्थाः परस्मैपद्मिनः ।

No. 732.—AND there is ŚNU (No. 687) AFTER STANBH, STUNBH SKANBH, or SKUNBH, “to hinder, to be dull or insensible,” AND SKU “to go by leaps.” By the “and” it is meant that they may optionally take *śná*. Thus *skunoti*, *skunute*, *skunāti*, or *skunīte* (No. 657) “he goes by leaps,” *chuskāva* or *chuskuve* “he went by leaps,” *skotā* “he will go by leaps,” *askaushīt* or *askoshīta* “he went by leaps.”

The four verbs *stanbh*, &c., which are exhibited only in an aphorism (and not in *Pāṇini's* catalogue of Roots), all have the sense of “hindering,” and take the *parasmaipada* terminations.

**हलः श्रः शानज्भौ । ३ । १ । ८३ ।**

**स्तभान् ।**

No. 733.—Let ŚÁNACH be substituted in the room OF ŚNĀ (No. 730) coming AFTER A CONSONANT, WHEN the affix *HI* (No. 447) FOLLOWS. Thus *stabhāna* (Nos. 448 and 363) “do thou hinder.”

**जृस्तन्मुमुचुस्तुचुमुचुग्लुचुग्लुञ्चुखिभ्यश्च । ३ । १ ।**

**५८ ।**

**ज्वेङ् वा ।**

No. 734.—AND, optionally, *añ* is the substitute of *chli* (No. 471) AFTER the verbs *JRI* “to grow old,” *STANBH* “to hinder,” *MRUCH* “to go,” *MLUCH* “to go,” *GRUCH* “to steal,” *GLUCH* “to steal,” *GLUÑCH* “to go,” AND *SWI* “to go.”

**स्तन्भेः । ८ । ३ । ६७ ।**

स्तन्भेः सैत्रस्य सस्य षः स्यात् । व्यष्टभत् । अस्तम्भीत् । युञ् बन्धने । ७ ।  
युनाति । युनीति । योता । कृञ् शब्दे । ८ । कृनाति । कृनीति । क्वषिता ।  
कृञ् हिंसायाम् । ९ । दूणाति । दूणीति । पूञ् पवने । १० ।

No. 735.—Let there be *sh* in the room OF the *s* of the aphoristic (No. 732) verb *STANBH* (if the echange be required by a due cause thereof in an *upasarga*). Thus *vyashṭabhat* (No. 363) “he hindered,” *astambhit* (Nos. 95 and 96) “he injured.”

The verb *yu* (*yunē*) “to bind” makes *yundāti* or *yunīte* (No. 657) “he binds,” *yotā* “he will bind.”

The verb *knú* (*knúñ*) "to sound" makes *knúnáti* or *knúñite* "it sounds," *knavítá* "it will sound."

The verb *drí* (*drín*) "to injure" makes *drínáti* or *drínite* "he injures," and *drú* (*drúñ*) "to injure" makes *drúnáti* or *drúnite* "he injures."

The verb *pú* (*pún*) means "to purify."

**प्यादीनां ह्रस्वः । ७ । ३ । ८० ।**

पूञ् लूञ् स्तूञ् कूञ् घूञ् धूञ् षूञ् शूञ् भूञ् मूञ् दूञ् नूञ् ध्रूञ् ऋञ् गुञ् यारीलीस्त्रीणीनांचतु-  
र्विंशतिः शिति ह्रस्वः । पुनाति । पुनीति । पविता । लूञ् छेदने । ११ ।  
लुनाति । लुनीति । स्तूञ् आच्छादने । १२ । स्तृणाति । शूर्पवाः खयः ।  
तस्तार । तस्तरतुः । तस्तरे । स्तरिता । स्तरीता । स्तृणीयात् । स्तृणीत ।  
स्तीर्यात् ।

No. 736.—When an affix with an indicatory *s* follows, let A SHORT vowel be the substitute OF the twenty-four verbs *pú*, &c., viz. *pún* "to purify," *lún* "to cut," *strín* "to spread over," *krín* "to scatter," *vriñ* "to choose," *dhún* "to agitate," *śrí* "to injure," *prí* "to nourish," *vri* "to choose," *bhrí* "to nourish," *mrí* "to injure," *drí*, *jri* "to grow old," *ghrí* "to grow old," *ghrí*, *dhrí* "to grow old," *nrí* "to lead," *dhvri* "to be crooked," *krí* "to injure," *rí* "to go," *grí* "to sound," *jyá* "to decay," *rí* "to injure," *lé* "to adhere," *vlé* "to choose," AND *plé* "to go." Thus *punáti* or *punite* "he purifies," *pavitá* "he will purify."

The verb *lú* (*lún*) "to cut" makes *lunáti* and *lunite* "he cuts."

The verb *strí* (*strín*) "to cover," makes *strínáti* "he covers," By No. 690 (which debars No. 428) we have *tastára* "he covered," *tastaratuh* "they two covered," *tastare* "he covered," *sturitá* or *staritá* (No. 654) "he will cover," *strínityát* or *strínita* "he may cover," *stíryát* (Nos. 706 and 651) "may he cover."

**लिङ्सिचोरात्मनेपदेषु । ७ । २ । ४२ ।**

वृङ् वृज् भ्यामृदन्ताच्च परयोर्लिङ्सिचोरिद्वा स्यात् तङि ।

No. 737.—WHEN the ÁTMANEPADA affixes ARE EMPLOYED, then let it be optionally the augment OF *LIÑ* AND *SICH* coming after the verbs *vri* (*vriñ*) "to serve" and *vri* (*vriñ*) "to choose," and after what ends in long *rí*.

**न लिङि । ७ । २ । ३६ ।**

वृत् इटो लिङि न दीर्घः । स्तरिषीष्ट । उश्च । अनेन कित्त्वम् । स्ती-  
 र्षीष्ट । सिचि च परस्मैपदेषु । अस्तारीत् । अस्तारिष्टाम् । अस्तारिषुः ।  
 अस्तरिष्ट । अस्तीर्षीष्ट । कृञ् हिंसायाम् । १३ । कृणाति । कृणीति ।  
 चकार । चकरे । वृञ् वरणे । १४ । वृणाति । वृणीति । ववार । ववरे ।  
 वरिता । वरीता । उदोष्मेत्युत्वम् । वूर्यात् । वरिषीष्ट । वूर्याष्ट । अवारीत् ।  
 अवारिष्टाम् । अवरिष्ट । अवरीष्ट । अवूर्यष्ट । धूञ् कम्पने । १५ । धुनाति ।  
 धुनीति । धोता । धविता । अधावीत् । अधविष्ट । अधोष्ट । यह उपादाने ।  
 १६ । यहाति । यह्नीति । जयाह । जयहे ।

No. 738.—The long vowel is NOT the substitute (No. 654) for the augment *it* after the verbs *vrīṇ* or *vrīṇ*, or what ends in long *ri*, WHEN LIṬ FOLLOWS. Thus (No. 735) *stariśiśṭa*, or, by No. 681, the affixes being regarded as having an indicatory *k*, *stārishṭa* (No. 651) “may he cover,” and, by No. 655, there being no prolongation of the augment *it*, when *sich* and the *parasmaipada* affixes follow, *astārīt* “he covered,” *astārishṭam* “they two covered,” *astārishuh* “they covered,” *astarishṭa* or *astārshṭa* (No. 651) “he covered.”

The verb *krī* (*krīṇ*) “to injure” makes *krīṇāti* (No. 736) or *krīṇte* “he injures,” *chakāra* or *chakare* (No. 653) “he injured.”

The verb *vrī* (*vrīṇ*) “to choose” makes *vrīṇāti* or *vrīṇte* “he chooses,” *varāra* or *varare* “he chose,” *varitā* or *varātā* (No. 645) “he will choose,” and, by No. 650, *vāryāt* or *varishṭa* or *vārshṭa* (No. 581) “may he choose,” *avārīt* “he chose,” *avārishṭam* “they two chose,” *avarishṭa* or *ararishṭa* (No. 654) or *arārshṭa* “he chose.”

The verb *dhū* (*dhūṇ*) “to shake” makes *dhunāti* (No. 736) or *dhunte* “he shakes,” *dhotā* or *dhavitā* “he will shake,” *adhāvīt* or *adhavishṭa* or *adhoshṭa* “he shook.”

The verb *grah* (*graha*) “to take” makes *grihṇāti* (No. 675) or *grihṇte* “he takes,” *jagrāha* or *jagrihe* “he took.”

**ग्रहोऽलिटि दीर्घः । १ । २ । ३१ ।**

एकाचो ग्रहेर्विहितस्येटो दीर्घो न तु लिटि । ग्रहीता । ग्रहातु ।

No. 739.—The LONG vowel is the substitute of the augment *it* placed AFTER the verb GRAH “to take,” containing only one vowel, but NOT WHEN LIṬ FOLLOWS. Thus *grahītā* “he will take,” *grihṇātu* “let him take.”

**हलः अः शानउभौ । ३ । १ । ८३ ।**

हलः परस्य शनः शानजादेशो हो । यहाण । यहात् । यहीषीष्ट । ह्यन्तेति न वृद्धिः । अयहीत् । अयहीष्टाम् । अयहीष्ट । अयहीषाताम् । कुष निष्कर्षे । १७ । कुषाति । कोषिता । अश भोजने । १८ । अशनाति । आश । अशिता । अशिष्यति । अशनातु । अशान । मुष स्तेये । १९ । मोषिता । मुषाण । ज्ञा अवबोधने । २० । जज्ञौ । वृङ् संभक्तौ । २१ । वृणीते । ववृषे । ववृक्षे । वरिता । वरीता । अवरीष्ट । अवरीष्ट । अवृत ।

**इति क्र्यादयः ।**

No. 740.—Let ŚÁNACH be the substitute OF ŚNÁ (No. 730) coming AFTER A CONSONANT, WHEN HI FOLLOWS. Thus *grīhāṇa* "do thou take," *grīháyāt* or *grahīśhīṣtu* (No. 739) "may he take," and, since the root ends in *h*, there being, by No. 500, no substitution of *vriddhi*, *agrahīt* "he took," *agrahīśhīṣtm* (No. 739) "they two took," *agrahīśhīṣtu* "he took," *agrahīśhīṣtm* "they two took."

The verb *kush* (*kusha*) "to extract" makes *kushṇāti* "he extracts," *koshitā* "he will extract."

The verb *uś* (*uśa*) "to eat" makes *aśnāti* "he eats," *áśa* "he ate," *aśitā* "he will eat," *aśiśhyati* "he will eat," *aśnātu* "let him eat," *aśīna* (No. 740) "do thou eat."

The verb *mush* (*musha*) "to steal" makes *moshitā* "he will steal," *mushāna* (No. 740) "do thou steal."

The verb *jñā* "to know" makes *jajñānu* (No. 523) "he knew."

The verb *vṛi* (*vṛiś*) "to serve," makes *vrinīte* "he serves," *va-vṛiśhe* (No. 514) "thou didst serve," *vavṛiḥve* "you served," *varitā* or *varitā* (No. 654) "he will serve," *avarīśhta* or *avarīśhta* or *avṛitā* (No. 582) "he served."

So much for the 9th class of verbs,—"*krí*, &c."

The 10th class of verbs consists of "*chur*, &c."

The verb *chur* (*chura*) means "to steal."

**चुरादयः ।**

चुर स्तेये । १ ।

**सत्यापपाशरूपवीणातूलश्लोकसेनालोमत्वचव-  
र्मवर्णचूर्णचुरादिभ्यो णिच् । ३ । १ । २५ ।**

स्वार्थे । पुगन्तेति गुणः । सनाद्यन्ता इति धातुत्वम् । तिप्शब्दादि ।  
गुणायामादेशः । चोरयति ।

No. 741.—The affix *ṆICH* is placed, without alteration of the sense, AFTER the words *SATYA* "truth" (which then takes the form of *satyápa* as exhibited in the aphorism), *PÁŚA* "a fether," *RÚPA* "colour," *VÍNÁ* "a lute," *TÚLA* "cotton," *ŚLOKA* "celebration," *SENÁ* "an army," *LOMAN* "the hair of the body," *TWACHA* "the skin," *VARMAN* "mail," *VARNA* "celebration," and *CHÚRNA* "powder," (all of which are then used as verbs) AND after the verbs *CHUR* "to steal," &c. By No. 485, these verbs (having a light penult) substitute *guṇa* for a simple vowel. By No. 502, words ending with the affix *nich* are held to be verbal roots:—hence they take the tense-affixes and conjugational affixes. Thus *chur*, by the addition of *nich* and the rule No. 485, having become *chori*, and this, by Nos. 419, 420, and 29, having become *choraya*, we have *chorayati* "he steals."

णिचश्च । १ । ३ । ७४ ।

णिजन्तादात्मनेपदं कर्तृगामिनि क्रियाफले । चोरयते । चोरयामास ।  
चोरयिता । चोर्यात् । चोरयिषीष्ट । णिश्रीति चङ् । णौ चङीति द्वस्वः ।  
चङि द्वित्वम् । हलादिः शेषः । दीर्घा लघोरित्यभ्यासस्य दीर्घः । अचूचुरत् ।  
अचूचुरत । कथ वाक्यप्रबन्धे । २ । अल्लोपः ।

No. 742.—AND let the *ditmanepada* affixes be employed AFTER what ends with *ṆICH* (No. 741), when the fruit of the action goes to the agent. Thus *chorayate* "he steals (for his own use)," *chorayámāsa*, (No. 504) "he stole," *chorayitá* "he will steal," *choryát* or *chorayish-shṭa* "may he stoal." When *luṅ* follows, then *chaṅ* is substituted for *chli* by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since *chaṅ* follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have *achúchurat* or *achúchurata* "he stole."

The verb *kathu* "to speak" rejects the final *a* by No. 505.

अचः परस्मिन् पूर्वविधौ । १ । १ । ५७ ।

परनिमित्तोऽजादेशः स्थानिषत् स्थानिभूतादचः पूर्वत्वेन दृष्टस्य विधौ  
कर्तृत्वे । इति स्थानिवत्त्वाचोपधावृद्धिः । कथयति । अल्लोपित्वादीर्घेऽन्व-  
द्वाधौ न । अचकथत् । गण संख्यानि । ३ । गणयति ।

No. 743.—A substitute in the room OF A VOWEL, CAUSED BY SOMETHING THAT FOLLOWS, shall be regarded as that whose place it takes, WHEN A RULE WOULD else TAKE EFFECT ON WHAT STANDS ANTERIOR to the original vowel. So there the *blank* which, by No. 505, takes the place of the final *a* of *katha* (No. 742), being regarded as the *a* whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of *ṛiḍḍhi* for the penult, by No. 489, (which would have given *kāth* instead of *kath*) does not take place, and we have *kathayati* “he speaks.” As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the affix *san* follows, as spoken of in No. 566—so that we have *achakathat* (No. 565) “he spoke.”

The verb *gaṇ* (*gaṇa*) “to count” makes *gaṇayati* “he counts.”

ई च गणः । ७ । ४ । ६७ ।

गणयतेरभ्यासस्य ईत् स्याच्चादच्चङ्परि णौ । अजीगणत् । अजगणत् ।

इति चुरादयः ।

No. 744.—AND let LONG *i* be the substitute OF the reduplicate of the verb *GAṆ* “to count;”—by the “and” it is implied that the substitute may be short *a*—when *ṇi*, followed by *chañ*, follows. Thus *ajiganat* or *ajuganat* “he counted.”

So much for the 10th class of verbs—“*chur* &c.”

The verbs “that end in *ṇi*” have next to be considered.

य्यन्ताः ।

स्वतन्त्रः कर्ता । १ । ४ । ५४ ।

क्रियायां स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात् ।

No. 745.—In the case of any action, whatever thing the speaker ARBITRARILY chooses to speak of as such, shall be the AGENT or nominative to the verb—(for example, in the case of cooking, it is equally allowable to say that “the fire cooks,” or “the cook cooks,” or “the fuel cooks”).

तत्प्रयोजको हेतुश्च । १ । ४ । ५५ ।

कर्तुः प्रयोजको हेतुसंज्ञः कर्तृसंज्ञश्च ।

No. 746.—Let that which is THE MOVER THEREOF, i. e. of an agent (No. 745), be called A CAUSE AND ALSO an agent.



**हेतुमति च । ३ । १ । २६ ।**

प्रयोजकव्यापारे प्रेषणादौ वाच्ये धातोर्यञ्च् । भवन्तं प्रेदयति भावयति ।

No. 747.—AND WHEN THE OPERATION OF A CAUSER, such as the operation of *directing*, is to be expressed, let the affix *ñich* (No. 741) come after a root. Thus, to express “he causes to become,” we have *bhāvayati*.

**ओः पुयण्ज्यपरे । ७ । ४ । ८० ।**

सनि परे यदङ्गं तद्वयवाभ्यासात् इत् स्यात् पवर्गयण्जकारेस्त्ववर्णपरेषु परतः । अबीभवत् । ष्टा गतिनिवृत्तौ ।

No. 748.—Let there be long *i* in the room OF the U of the reduplicate forming part of an inflective base (No. 152) followed by *san* (No. 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, or A YAN, or the letter J—each of these being followed by the vowel *a*. Thus (the root *bhū* being reduplicated, and not the *bhāvi*—else there would be no *u* to operate upon) we have *abibharat* “he caused to become.”

The verb *sthā* means “to stop.”

**अतिङ्हीह्रीरीक्यूहीमाय्यातां पुङ्गो । ७ । ३ । ३६ ।**  
स्थापयति ।

No. 749.—WHEN *ñi* FOLLOWS, let PUK be the augment of the verbs *ñi* “to go,” *hrī* “to be ashamed,” *vī* “to choose,” *ñi* “to roar,” *knúyī* “to sound,” *kshimáy* “to shake,” AND of verbs ending in LONG *á*. Thus *sthāpayati* “he causes to stand.”

**तिष्ठतेरित् । ७ । ४ । ५ ।**

उपधायाश्चङ्परे णौ । अतिष्ठित् । घट चेष्टायाम् ।

No. 750.—When *ñi*, followed by *chāt*, follows, let SHORT *i* be the substitute OF the penult of the verb *sthā* (in the form *sthāp*—No. 749). Thus *atishthipat* “he caused to stand.”

The verb *ghaṭ* means “to put together.”

**मितां ह्रस्वः । ६ । ४ । ६२ ।**

घटादीनां जपादीनां च ह्रस्वः । घटयति । जप ज्ञाने ज्ञापने च । जपयति । अजिज्ञपत् ।

**इति शपन्तप्रक्रिया ।**

No. 751.—Let there be a SHORT vowel in the room OF (the vowel, lengthened by *nich*, of) THE verbs “*ghaṭ &c.*” and “*jñap, &c.*” WHICH (in the list of verbs) HAVE AN INDICATORY M. Thus *ghaṭayati* “he puts together.”

The verb *jñap* “to know or inform” makes, in like manner, *jñapayati* “he informs,” *ajijñapat* (Nos. 566 and 567) “he informed.”

So much for the formation of those that end in *ni*.

The verbs “that end in *san*” have next to be considered.

सन्नताः ।

धातोः कर्मणः समानकर्तृकादिच्छायां वा । ३ ।

१ । ७ ।

इषिकर्मणो धातोरिषिकैककर्तृकात् सन् वेच्छायाम् । पठ च्छक्तायां वाचि ।

No. 752.—The affix *san* is OPTIONALLY attached, IN THE SENSE OF WISHING, AFTER A ROOT EXPRESSING THE ACT wished and HAVING THE THE SAME AGENT OF THE ACTION as the wisher thereof.

As an example let *paṭh* “to read” be taken.

सन्यङोः । ६ । १ । ६ ।

सन्नतस्य यङन्तस्य च प्रथमस्यैकाचो द्वे स्तोऽजादेस्तु द्वितीयस्य । सन्यतः । पठितुमिच्छति, पिषठिषति । कर्मणः किम् । गमनेनेच्छति । समानकर्तृकात् किम् । शिष्याः पठन्तिवतीच्छति गुरुः । वायहणाद्वाक्यमपि । लुङ्-सनोर्घस्तु ।

No. 753.—Of the first portion, containing a single vowel, of what ends with SAN (No. 752) AND of what ends with YAK (No. 758), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *i* being substituted for the *a* in the reduplication, we have *pipaṭhishati* “he wishes to read.”

Why do we (in No. 752) say “the act wished?” Witness *gamanechchhati* “by going he wishes (to accomplish something)” —where the “going” is not the “act wished,” and the affix *san* does not therefore apply.

Why do we say “having the same agent?” Witness *sishyadh paṭhantwicchhati guruh* “the teacher wishes that the pupils should read,” —(where the wisher, and the agent of the action wished are not the same).

By the employment of the expression "optionally" (No 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).

When *san* follows, *ghasṭri* (No. 595) is substituted for the verb *ad* 'to eat.'

**सः स्यार्धधातुके । ७ । ४ । ४६ ।**

सस्य तः स्यात् सादावार्धधातुके । अतुमिच्छति जिघत्सति । एकाच इति नेट् ।

No. 754.—Let there be *t* in the room OF *s*, WHEN an ÁRDHADHĀ-TUKA affix, beginning with *s*, FOLLOWS. Thus *jighatsati* (No. 753) "he wishes to eat." In consequence of No. 510, the augment *it* is not applicable here.

**अज्भनगमां सनि । ६ । ४ । १६ ।**

अजन्तानां हन्तेरजादेशगमेश्च दीर्घा भलादौ सनि ।

No. 755.—WHEN *san*, beginning with a *jhal*, (i. e. not preceded by the augment *it*) FOLLOWS, a long vowel shall be the substitute OF verbs ending in A VOWEL, AND OF the verb *HAN* "to strike," AND OF the verb *GAM* "to go"—the substitute of the vowel roots (viz. *i*, *in*, *ik*, *in*)

**इको भल्ल् । १ । २ । ६ ।**

इगन्ताब्भलादिः सन् कित् । कृत इट्वातोः । कर्तुमिच्छति चिकीर्षति ।

No. 756.—AFTER a verb ending in an *IK*, *san*, beginning with a *JHAL* (i. e. without the augment *it*), shall be regarded as having an indicative *k*. Then, applying No. 706, (the vowel having become long by No. 755) we may have *chikīrshati* "he wishes to make."

**सनि ग्रहगुहोश्च । ७ । २ । १२ ।**

ग्रहेगुहेरगन्ताच्च सन् इण् न स्यात् । बुभूषति ।

**इति सन्नन्ताः ।**

No. 757.—Let not *it* be the augment of *SAN* AFTER the verbs *GRAH* "to take," *GUH* "to cover," AND what ends in an *uk*. Thus *hubhúshati* "he wishes to become."

So much for verbs "ending in *san*."

Verbs "ending in the affix *yaśn*" are next to be considered.

यङन्ताः ।

धातोरेकाचो हलादेः क्रियासमभिहारे यङ् । ३ ।

। २२ ।

पौनःपुन्ये भृशार्थं च कोत्ये धातोरेकाचो हलादेर्यङ् ।

No. 758.—WHEN THE REPETITION OF THE ACT, OR ITS INTENSITY, is to be indicated, let YAK come AFTER A ROOT HAVING A SINGLE VOWEL AND BEGINNING WITH A CONSONANT.

गुणो यङ्लुकोः । ७ । ४ । ८२ ।

अभ्यासस्य गुणो यङि यङ्लुकि च । ङिदन्तत्वादात्मनेपदम् । पुनः पुनरतिशयेन वा भवति । बोभूयते । बोभूयांचक्रे । अबोभूयिष्ट ।

No. 759.—Let GUṆA be the substitute of the reduplicate (753), when YAK FOLLOWS, OR even when a BLANK (*luk* No. 209) has been substituted for *yañ*. From its ending with what has an indicatory *ñ* (No. 410), a verb with this affix takes the *ātmanepada* affixes. Thus *bobhūyate* “he is repeatedly or intensely,” *babhūyāñchakre* “he was repeatedly,” *abobhūyishṭa* “he was repeatedly.”

नित्यं कौटिल्ये गतौ । ३ । १ । २३ ।

गत्यर्थात् कौटिल्यएव यङ् न तु क्रियासमभिहारे ।

No. 760.—After a verb WITH THE SENSE OF MOTION, the affix *yāñ* gives ALWAYS THE SENSE OF CROOKEDNESS,—not of repetition of the action.

दीर्घोऽकितः । ७ । ४ । ८३ ।

अकितोऽभ्यासस्य दीर्घो यङ्यङ्लुकोः । कुटिलं व्रजति । वाव्रज्यते ।

No. 761.—When *yañ*, or a blank substituted for it, follows, let there be A LONG vowel in the room of a reduplicate syllable which has NOT AN INDICATORY K. Thus *vāvrajjate* “he moves crookedly.”

यस्य हलः । ६ । ४ । ४६ ।

हलः परस्य यस्य लोप आर्धधातुके । आदेः परस्य । अतो लोपः । वाव्रजांचक्रे । वाव्रजिता ।

No. 762.—There is elision OF YA coming AFTER A CONSONANT, when an *ārdhadhātuka* affix follows. Thus (when, for example, the

*ārdhauhituka* affix *ām* follows) the first letter (of the syllable *ya*) is elided in accordance with No. 88, and then the vowel is elided by No. 505, giving *vāvrājāñchakre* "he went crookedly," *vāvrājītā* "he will go crookedly."

**रीगृदुपधस्य च । ७ । ४ । ६० ।**

**चदुपधस्य धातोरभ्यासस्य रीगागमो यङ्लुकोः । वरीवृत्यते । वरीवृतां-  
चक्र । वरीवृतिता ।**

No. 763.—AND when *yañ*, or a blank substituted for it, follows, let RÍK be the augment OF the reduplicate syllable of WHAT root HAS RÍ FOR ITS PENULT. Thus *varívrityate* "he remains repeatedly," *varívrítāñchakre* "he remained repeatedly," *varívrítitā* "he will remain repeatedly."

**बुभ्रादिषु च । ८ । ४ । ३६ ।**

**यत्वं न । नरीनृत्यते । जरीयस्यते ।**

**इति यङन्तप्रक्रिया ।**

No. 764.—AND IN the case of KSHUBH "to tremble" (which, as a verb of the 9th class, No. 730, becomes *kshubhnā*), &c. there is not the substitution of the cerebral *ṇ* (notwithstanding No. 157). Thus *narínrityate* "he dances repeatedly." (In accordance with (No. 763) we have *jarígrīthyate* "he takes repeatedly."

So much for the formation of "what ends in *yañ*."

The verbs "that end with a blank substituted for *yañ*" have next to be considered.

**यङ्लुगन्ताः ।**

**यङोऽचि च । २ । ४ । ७४ ।**

यङोऽचि प्रत्यये लुक् स्याच्चकारात् तं विनापि क्व चित् । अनैमित्तिको-  
ऽयम् । अन्तरङ्गत्वादादौ भवति । ततः प्रत्ययलक्षणो यङन्तत्वाद् द्वित्वम् ।  
अभ्यासकार्यम् । धातुत्वाल्लङादयः । शेषात् कर्तरीति परस्मैपदम् । चर्करीतं  
चेत्यदादौ पाठाच्छेषो लुक् ।

No. 765.—AND WHEN the affix ACH (No. 837) FOLLOWS, there may be elision OF YNA. By the "and" it is signified that this may take place sometimes even without that affix:—and this is not the result of

anything, assigned as the cause thereof, (whereas, in the other case, there was an assigned reason for the elision—viz. the affix *ach*). This elision takes place first, as it is independent of anything else (whereas the reduplication is dependent on the verb, the affix, &c). Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in *yañ*, there is reduplication (No. 753), and the appropriate operations are to be performed on the reduplicate syllable. Since the word (through No. 502) is regarded as a root, the tense-affixes &c. are applicable to it. The *parasmaipada* affixes are employed in accordance with No. 412. As we read, in No. 636, that verbs with *yañ* elided are to be regarded as belonging to the 2nd class, “*ad*, &c.,” we infer that there is to be elision of *sup* (No. 589).

**यङो वा । ७ । ३ । ६४ ।**

यङ्लुगन्तात् परस्य हलादेः पितः सार्वधातुकस्वेङ्गा स्यात् । भूसुबोर्गिति निषेधो यङ्लुकि भाषायां न । बोभूतु तितिके इति छन्दसि निपातनात् । बोभवीति । बोभेति । बोभूतः । अबभ्यस्तात् । बोभुवति । बोभवांचकार । बोभवामास । बोभविता । बोभविष्यति । बोभवीतु । बोभेतु । बोभूतात् । बोभूताम् । बोभुवतु । बोभूहि । बोभवानि । अबोभवीत् । अबोभेत् । अबोभूताम् । अबोभवुः । बोभूयात् । बोभूयाताम् । बोभूयुः । बोभूयात् । बोभूयास्ताम् । बोभूयासुः । गतिस्येति सिचो लुक् । यङो वेतीट्पक्षे गुणं बाधित्वा नित्यत्वादुक् । अबोभूवीत् । अबोभेत् । अबोभूताम् । अबोभवुः । अबोभविष्यत ।

**इति यङ्लुगन्ताः ।**

No. 766 —Let *ṭ* be OPTIONALLY the augment of a *sarvadhātuka* affix distinguished by an indicatory *p*, commencing with a consonant, and coming AFTER a verb with *YAÑ* elided. The prohibition (of *guṇa*) by No. 474 does not, in secular language, extend to the case where *yañ* is elided. This is inferred from the fact that the form *bobhūtu* in the *Veda* (in which *guṇa* is not substituted—) is one of those enumerated (in VII. 4. 65.—thus “*bobhūtu tetikte* &c.,”) among the irregularities. Thus we have *bobhavāti* or *bobhoti* “he is frequently,” *bobhūtaḥ* “they two are frequently,” substituting *at* for *ṣh*, by No. 645, as it is reduplicated, *bobhuvati* “they are frequently,” *bobhavāñchakāra* or *bobhavāmasa* “he was frequently,” *bobhavatā* “he will be frequently,” *bobha-*

*viśhayti*, "he will be frequently," *bobhavātu* or *bobhotu* "let him be frequently," *bobhūtāt* "may he be frequently," *bobhūtām* "let the two be frequently," *bobhuvatu* "let them be frequently," *bobhūhi* "be thou frequently," *bobhavanī* "let me be frequently," *abobhavāt* or *abobhot* "they were frequently," *abobhūtām* "they two were frequently," *abobhavuh* "they were frequently," *bobhūyāt* "he may be frequently," *bobhūyātām* "they two may be frequently," *bobhūyuh* "they were frequently," *bobhūyāt* "may he be frequently," *bobhūyātām* "may they two be frequently," *bobhūyātsuh* "may they be frequently." According to No. 473. there is elision of *sich*. On the alternative of there being the augment *i* from No. 766, there is the augment *vuk* from No. 425, this debarring *guṇu* (No. 420) because it presents itself *always* (whether *guṇa* is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have *abobhūvāt* or *abobhot* "he was frequently," *abobhūtām* "they two were frequently," *abobhūtām* "they were frequently," *abobhavishyat* "he would be frequently."

So much for those "that end with a blank substituted for *yañ*."

The "nominal verbs" have next to be considered.

नामधातवः ।

सुप आत्मनः क्यच् । ३ । १ । ८ ।

इषिकर्मण एषितुः संबन्धिनः सुबन्तादिच्छायामर्थे क्यञ्चा ।

No. 767.—Let KYACH be optionally attached, in the sense of wishing, AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son).

सुपो धातुप्रातिपदिकयोः । २ । ४ । ७१ ।

एतयोख्यवस्य सुपो लुक् ।

No. 768.—Let there be elision (*luk*) OF A CASE-AFFIX when part of these two—VIZ. OF A ROOT AND OF A CRUDE FORM (No. 135).

क्यचि च । ७ । ४ । ३३ ।

अवर्णस्य ईः । आत्मनः पुत्रमिच्छति पुत्रीयति ।

No. 769.—AND WHEN KYACH (No. 767) FOLLOWS, let *ś* be the substitute of *a* or *d*. Thus *putrīyati* “he wishes for a son of his own.”

नः क्ये । १ । ४ । १५ ।

क्यच्च क्यङि च नान्तमेव पदं नान्यत् । नलोपः । राजीयति । नान्तमेवेति किम् । वाच्यति । हलि च । गीर्यति । पूर्यति । धातोर्नित्येव । नेह । दिवमिच्छति दिव्यति ।

No. 770.—WHEN KYA—i. e. *kyach* or *kyañ* (No. 776)—FOLLOWS, only what ends in N is considered a *pada*, and no other word. So, the *n* of *rājan* being elided by No. 200, we have *rājīyati* “he wishes for a king.” Why do we say “only what ends in *n*?” Witness *vitthyati* “he wishes for words,” (which would otherwise, by No. 333, have changed the *ch* to *k*). By No. 651 the vowel is lengthened in *gīryati* “he wishes for words,” and *pūryati* “he wishes for a city;” but, since the lengthening directed by No. 651 applies only to a verbal root, it does not take place in the example *divyati* “he wishes for heaven.”

क्यस्य विभाषा । ६ । ४ । ५० ।

हलः परयोः क्यच्क्यङोर्लोपो वार्धधातुके । आदेः परस्य । अतो लोपः । तस्य स्थानिवत्त्वान्नघूपधगुणो न । समिधिता । समिधिता ।

No. 771.—When an *ārdhadhātuka* affix follows, there is OPTIONAL-  
LY elision OF KYA—i. e. of *kyach* and *kyañ*—coming after a consonant. According to No. 88 the elision here is that of the *y*, and a blank takes the place of the *a* by No. 505. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of *guna* by No. 485—and we have *samidhitā* or *samīdhyitā* “he will wish for fuel.”

काम्यच् च । ३ । १ । ६ ।

उक्तविषये काम्यच् । पुत्रमात्मन इच्छति । पुत्रकाम्यति । पुत्रकाम्यिता ।

No. 772.—AND under the same circumstances (No. 767), KĀMYACH may be added. Thus *putrakāmyati* “he wishes for a son of his own,” *putrakāmyitā* “he will wish for a son.”

उपमानादाचारे । ३ । १ । १० ।

उपमानात् कर्मणः सुवन्तादाचारैर्ये क्यच् । पुत्रमिवाचरति पुत्रीयति ह्यञम् । विष्णुयति द्विजम् ।



No. 773.—Let *kyach*, IN THE SENSE OF TREATMENT, come AFTER a word with a case-affix denoting THE object of COMPARISON. Thus *putriyati chhātram* "he treats the pupil as a son," *vishṇūyati dvijam* "he treats the Brahman as if he were Vishṇu."

सर्वप्रातिपदिकेभ्यः क्त्विवा वक्तव्यः । अतो गुणे । कृष्ण इवाचरति कृष्ण-  
ति । स्व इवाचरति स्वति । सस्वौ ।

No. 774.—"The affix KWIP SHOULD BE MENTIONED as coming OPTIONALLY AFTER PRONOUNS AND CRUDE NOUNS." Where the word is a crude noun and not a *pada*, No. 300 applies, and we may have *kṛishṇati* "he acts like Kṛishṇa," *svāti* "he acts like himself," *sasvau* "he acted like himself."

अनुनासिकस्य क्तिभ्रलोः कृडिति । ६ । ४ । १५ ।

अनुनासिकान्तस्योपधाया दीर्घः स्यात् क्त्वा भलादौ च कृडिति । इदमि-  
वाचरति इदामति । राजेव राजानति । पन्या इव पथीनति ।

No. 775.—A long vowel shall be the substitute for the penult OF what ends with A NASAL, WHEN KWIP (No. 855) FOLLOWS, OR an affix beginning with A JHAL and DISTINGUISHED BY AN INDICATORY K OR Ṣ. Thus *iddimati* "he acts like this one," *rājānati* "he acts like a king," *pathīnati* "it serves as a road."

कष्टाय क्रमणे । ३ । १ । १४ ।

चतुर्थ्यन्तात् कष्टशब्दादुत्साहे क्यङ् । कष्टाय क्रमते कष्टायते ।

पापं कर्तुमुत्सहतइत्यर्थः ।

No. 776.—The affix *kyāṇ*, IN THE SENSE OF EXERTION, comes after the word KASHṬA "pain," with the 4th ease-affix. Thus (the case-affix being elided by No. 768, and the final lengthened by No. 518) we have *kushṭāyate* "he is assiduous for trouble," i. e. "he is assiduous in the commission of sin."

शब्दवैरकलहाभ्रकण्वमेघेभ्यः करणे । ३ । १ । १७ ।

एभ्यः कर्मभ्यः करोत्यर्थे क्यङ् । शब्दं करोति शब्दायते ।

No. 777.—The affix *kyāṇ*, IN THE SENSE OF MAKING, comes AFTER these words, as the object of the action—viz. ŚABDA "sound," VAIRA "heroism," KALAHA "strife," ABHRA "a cloud," KAṆWA "sin," AND MEGHA "a eloud." Thus *śabdāyate* "he makes a noise."

तत् करोति तदाचष्टइति णिच् ।

No. 778.—“In the sense of HE DOES THAT, or HE SAYS THAT,” the affix *ṇich* may be employed.

प्रातिपदिकाद्वान्वर्थे बहुलमिष्टवच्च । प्रातिपदिकाद्वान्वर्थे णिच् स्यात् ।  
इष्टे यथा प्रातिपदिकस्य पुंवद्भावरभावटिलोपविन्मतुब्लोपयणादिलोपप्रस्य-  
स्काद्यादेशभसंज्ञास्तद्वृण्णावपि स्युः । इत्यलोपः । घटं करोत्याचष्टे वा  
घटयति ।

## इति नामधातवः ।

No. 779.—“The affix *ṇich* may come AFTER A CRUDE NOUN, WITH THE SENSE OF A VERB, IN AN INDEFINITE VARIETY OF WAYS, AND it shall be LIKE the affix *ishṭha* (No. 1306).” In like manner as, when *ishṭha* is affixed, there is the masculine form (substituted for the feminine) the substitution of *r* (for *ri*), the elision of the last vowel with what follows it (No. 52), the elision of the affixes *vin* (No. 1281) and *matap* (No. 1268), the elision of what begins with *yaṇ* (as the *r* of the syllable *ra* in the word *dūra* “far”), the substitution of *pra* (for *prīya*) *stha* for *(sthira)* *spha* (for *sphīra*) &c. (see VI 4. 157), and the denomination *bha* (No. 185)—just so let there be also, when *ṇi* follows. Therefore, with the elision of *ak* (i. e. of the last vowel—No. 52—), we may optionally have *ghaṭayati* “he makes a jar,” or “he calls it a jar.”

So much for the “nominal verbs.”

The class of words called “*kandū*, &c.” has next to be considered.

कण्डूद्वयः ।

कण्डूद्वयौ यक् । ३ । १ । २७ ।

एभ्यो धातुभ्यो नित्यं यक् स्यात् स्वार्थे । कण्डूञ् गात्रविघर्षणे । १ ।  
कण्डूयति । कण्डूयते । इत्यादि ।

## इति कण्डूद्वयः ।

No. 780.—Let there be always YAK AFTER these roots—viz. KANDŪ, &c.—without alteration of the sense.

Thus from the noun *kandū* “the itch” comes the verb *kandū* (*kandūn*), meaning “to itch or scratch.” From this we have *kandūyati* or *kandūyate*—and so on.

So much for *kandū*, &c.”

It is next to be considered under what circumstances the *átmanepada* affixes fall to be employed.

आत्मनेपदम् ।

कर्तरि कर्मव्यतिहारे । १ । ३ । १४ ।

क्रियाविनिमये द्योत्ये कर्तर्यात्मनेपदम् । व्यतिलुनीते । अन्यस्य योग्यं लवनं करोतीत्यर्थः ।

No. 781.—An *átmanepada* affix is employed IN DENOTING THE AGENT, WHEN THE INTERCHANGE OF THE ACTION IS to be expressed. Thus *vyatilunúte* “he performs a cutting (of wood, &c.) which was the appropriate office of another.”

न गतिहिंसार्थेभ्यः । १ । ३ । १५ ।

व्यतिगच्छन्ति । व्यतिघ्नन्ति ।

No. 782.—An *átmanepada* affix is NOT employed (notwithstanding No. 781) AFTER WHAT verbs mean “to go” and “to injure.” Hence *vyatigachchhanti* “they go against each other,” *vyatighnanti* “they fight together.”

नेर्विशः । १ । ३ । १७ ।

निविशते ।

No. 783.—An *átmanepada* affix is employed AFTER the verb *VIŚ* “to enter,” coming AFTER *NL*. Thus *nivisháte* “he enters in.”

परिव्यवेभ्यः क्रियः । १ । ३ । १८ ।

परिक्रीणीते । विक्रीणीते । अवक्रीणीते ।

No. 784.—Also AFTER the verb *KRÍ* “to buy or sell,” coming AFTER *PARI*, *VI*, OR *AV*. Thus *parikrínúte* “he buys,” *vikrínúte* “he sells,” *avakrínúte* “he buys.”

विपराभ्यां जेः । १ । ३ । १९ ।

विजयते । पराजयते ।

No. 785.—Also AFTER the verb *JI* “to conquer,” coming AFTER *VI* OR *PARÁ*. Thus *vijayate* “he conquers,” *parájayate* “he conquers.”

समवप्रविभ्यः स्थः । १ । ३ । २२ ।

संतिष्ठते । अवतिष्ठते । प्रतिष्ठते । व्रितिष्ठते ।

No. 786.—Also AFTER the verb *siṭhā* “to stand,” coming AFTER *sam*, *ava*, *pṛa*, OR *vi*. Thus *santishṭhate* “he stays with,” *avashishṭhate* “he waits patiently,” *pratishṭhate* “he sets forth,” *viṭishṭhate* “he stands apart.”

**अपहृवे ज्ञः । १ । ३ । ४४ ।**

**शतमपजानीते । अपलपतीत्यर्थः ।**

No. 787.—Also AFTER the verb *jñā* “to know” (preceded by *apa*) IN THE SENSE OF DENYING. Thus *śatmapajānīte* “he denies (the debt of) a hundred (rupees).”

**अकर्मकाञ्च । १ । ३ । ४५ ।**

**सर्पिषो जानीते । सर्पिषोपायेन प्रवर्ततइत्यर्थः ।**

No. 788.—AND AFTER (the verb *jñā* “to know”) used (in certain senses) as AN INTRANSITIVE. Thus *sarpisho jānīte* “he engages (in sacrifice) by means of clarified butter.”

**समस्तृतीयायुक्तात् । १ । ३ । ५४ ।**

**रथेन संचरते ।**

No. 789.—Also AFTER (the verb *char* “to go”) coming after *sam*, and CONNECTED WITH a noun in THE 3RD CASE. Thus *rathena sañcharate* “he rides with (in) a chariot.”

**दाणश्च सा चेच्चतुर्थ्यर्थे । १ । ३ । ५५ ।**

**समो दाणस्तृतीयान्तेन युक्तादुक्तं स्यात् तृतीया चेच्चतुर्थ्यर्थे । दास्या संयच्छते कामी ।**

No. 790.—Let the aforesaid (employment of the *ātmanepada* affixes) take place AFTER the verb *dā* (*dān*) “to give,” coming after *sam*, and connected with a noun in the 3rd case, PROVIDED THIS 3rd case HAVE THE SENSE OF THE 4TH. Thus *dāsyā sañyachchhate kāmī* “the lover gives to the female slave.”

**पूर्ववत् सनः । १ । ३ । ६२ ।**

**सनः पूर्वा यो धातुस्तेन तुल्यं सन्नतादप्यात्मनेपदं स्यात् । यदिधिषते ।**

No. 791.—Let an *ātmanepada* affix\* come also AFTER a verb ending in the affix *san* (No. 752) in like manner AS it would come AFTER

THAT verb itself WHICH STANDS BEFORE the affix *san*. Thus (as the verb *edh* "to increase,"—No. 543—takes the *átmanepada* affixes, so does it when *san* is added—giving) *edidhishate* "he wishes to increase."

**हलन्ताच्च । १ । २ । १० ।**

**इक्षमीपादुलः परो भलादिः सन् कित् । निविविशते ।**

No. 792.—AND AFTER WHAT ENDS IN A CONSONANT immediately preceded by an *ik*, the affix *san*, beginning with a *jhal* (i. e. not having the augment *it*), shall be regarded as having an indicatory *k*. Thus *nivivikshate* "he will wish to enter."

**गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्नप्रकथनो-**

**पयोगेषु कृजः । १ । ३ । ३२ ।**

गन्धनं सूचनम् । उत्कुशते सूचयतीत्यर्थः । अवक्षेपणं भर्त्सनम् । श्येनो वर्तिकांमुत्कुशते । भर्त्सयतीत्यर्थः । हरिमुपकुशते । सेवतइत्यर्थः । परदारान् प्रकुशते । तेषु सहसा प्रवर्तते । एधोदकस्यापस्कुशते गुणमाधत्ते । कथाः प्रकुशते । कथयतीत्यर्थः । शतं प्रकुशते । धर्मार्थं विनियुङ्क्ते । एषु किम् । कटं करोति । भुजो ऽनवने । ओदनं भुङ्क्ते । अनवने किम् । महीं भुनक्ति ।

No. 793.—Let the *átmanepada* affixes come AFTER the verb *KRI* "to make," when it is used IN THESE SENSES, viz. "MANIFESTATION," "SARCASM," "SERVICE," "VIOLENCE," "CHANGE," "RECITATION," AND "ACTION TENDING TO EFFECT A DESIRED PURPOSE."

By "manifestation" is here meant "informing against,"—thus *utkurute* "he informs against." By "sarcasm" is meant "reviling,"—thus *śyeno varṭikāṁutkurute* "the hawk reviles the quail." So, too, *harimupakurute* "he worships Hari:"—*paraddrān prakurute* "he offers violence to another's wife:"—*edhodakasyopaskurute* "the wood gives a new quality to the water" (or "he prepares the wood and the water for a sacrifice):"—*kathāḥ prakurute* "he recites stories:"—*śataṁ prakurute* "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness *kaṭaṁ karoti* "he makes a mat,"—(in which example an *átmanepada* affix is not employed.)

According to No. 718, the verb *bhuj* takes the *átmanepada* affixes when it does not mean "to protect." Thus *odanañ bhuñkte* "he eats boiled rice." Why do we say "when it does not mean to "protect?" Witness *mahín bhunakti* "he protects the earth."

So much for the application of the *átmanepada* affixes.

The employment of the *parasmaipadu* affixes is next to be considered.

## इत्यात्मनेपदप्रक्रिया ।

परस्मैपदप्रक्रिया ।

अनुपराभ्यां कृञः । १ । ३ । ७६ ।

कर्तृणे च फले गन्थनादौ च परस्मैपदं स्यात् । अनुकरोति । पराकरोति ।

No. 794.—Let the *parasmaipadu* affixes come AFTER the verb *KRI* "to make," coming AFTER ANU AND PARÁ even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c." (No. 793). Thus *anukaroti* "he imitates," *parákaroti* "he does well."

अभिप्रत्यतिभ्यः क्षिपः । १ । ३ । ८० ।

क्षिप प्रेरणे । स्वरितेत् । अभिक्षिपति ।

No. 795.—And AFTER the verb *KSHIP*, coming AFTER ABHI, PRATI, AND ATI. The verb *kship* means "to throw." The indicatory vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both *padus* in the case of) *abhiikshipati* "he throws on."

प्रावृहः । १ । ३ । ८१ ।

प्रवहति ।

No. 796.—And AFTER the verb *VAHA* "to bear," coming AFTER PRA. Thus *pravahati* "it (the river) flows."

परैर्मृषः । १ । ३ । ८२ ।

परिमृषति ।

No. 797.—And AFTER the verb *MRISH* "to bear," coming AFTER PARI. Thus *parimrīshati* "he endures" or "he forgives."

व्याङ्परिभ्यो रमः । १ । ३ । ८३ ।

रमु क्रीडायाम् । विरमति ।

No. 798.—AND AFTER the verb RAM coming AFTER VI, ÁĀ, AND PARI. The verb *ram* (*ramu*) means “to sport.” Thus *viramati* “he takes rest.”

उपाञ्च । १ । ३ । ८४ ।

यज्ञदत्तमुपरमति । उपरमयतीत्यर्थः । अन्तर्भावितण्यर्थाऽयम् ।

इति षदव्यवस्था ।

No. 799.—AND AFTER UPA (the verb *ram* takes the *parasmaipada* affixes). Thus *yajñadattamuparamati* “he causes Yajñadatta to refrain.” This is an instance of a verb involving in it the force of the affix *ni* (No. 747).

So much for the allotment of the *padas*.

The Impersonal and Passive forms have next to be considered.

भावकर्मप्रक्रिया ।

भावकर्मणोः । १ । ३ । १३ ।

तस्यात्मनेपदम् ।

No. 800.—Let an *ātmanepada* affix be the substitute of the affix *l* (No. 405), WHEN IT DENOTES THE ACTION of the verb OR THE OBJECT of the verb.

सार्वधातुके यक् । ३ । १ । ६७ ।

भावकर्मवाचिनि धातोर्यक् सार्वधातुके । भावः क्रिया सा च भावार्थक-लकारेणानुव्रते । युष्मदस्मद्वां सामानाधिकरण्याभावात् प्रथमः पुरुषः । ति-रुषाच्यक्रियाया अद्रव्यरूपत्वेन द्वित्वाद्यप्रतीतिर्न द्विवचनादि किं त्वेकवचनमे-वोत्सर्गतः । त्वया मयान्येश्च भूयते । बभूवे ।

No. 801.—Let the affix YAK come after a root, WHEN A SÁRVADHÁ-TUKA affix FOLLOWS, denoting the action or the object. The “action” is the force of the verb itself; and this again marked by the affix *l* (No. 406) when it has the sense of the action—i. e. when the verb is used impersonally). In this case there is (substituted for the *l*) an affix of the “lowest person,” because the verb is not in agreement

with either the pronoun "I" or "Thou."—In-as-much as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality, &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus *twayā mayā anyaiścha bhūyate* "it is become by thee, by me, and by others,"—(i. e. "Thou becomest," "I become," and "others become,")—and, again, *babhūve* (No. 432) "it was become."

**स्यसिच्सीयुद्तासिषु भावकर्मणोरुपदेशेऽज्भ-  
नग्रहदृशां वा चिण्वदिट् च । ६ । ४ । ६२ ।**

उपदेशे योऽच् तदन्तानां हनादीनां च चिणीवाङ्कार्ये वा स्यात् स्या-  
दिषु भावकर्मणोर्गम्यमानयोः स्यादीनामिडागमश्च । चिण्वद्वावपत्तेऽयमिट् ।  
चिण्वद्वावाट्टट्टिः । भविता । भविता । भविष्यते । भविष्यते । भूयताम् ।  
अभूयत । भविषीष्ट । भविषीष्ट ।

No. 802.—WHEN SYA (No. 435), SICH (No. 472), SÍYUT (No. 555), OR TÁSI (No. 435) FOLLOWS IF THE ACTION OR THE OBJECT IS TO BE UNDERSTOOD by the affix (i. e. if the verb is impersonal or passive), then, on the inflective base of verbs which in their ORIGINAL ENUNCIATION end in A VOWEL and on that of the verbs *han* &c.—viz. *HAN* "to kill," *GRAH* "to take," *DRÍŚ* "to see,"—THERE SHALL BE OPTIONALLY THE LIKE EFFECT AS IF the affix *CHIN* HAD FOLLOWED, AND IT shall be the augment of these affixes *syā*, &c. The augment *it*, here mentioned, is to be applied on the alternative that the case is treated as if the affix *chin* had followed—(not on the other alternative allowed by the rule). The substitution of *vriddhi* follows from the case's being treated as if *chin* (with an indicatory *n*—see No. 202—) had been attached. Thus we have *bhāvitā* or *bhavitā* "it will be become by some one," *bhāvishyate* or *bhavishyate* "it will be become," *bhūyatām* "let it be become," *ababhūyata* "it was become," *bhāvishīṣṭa* or *bhāvishīṣṭa* "may it be become."

**चिण् भावकर्मणोः । ३ । १ । ६६ ।**

ल्लेशिचण् स्याद्भावकर्मवाचिनि ते परे । अभवि । अभवविष्यत । अभवि-  
ष्यत । अकर्मकोऽप्युपसर्गवशात् सकर्मकः । अनुभूयते आनन्दश्चैत्रेण त्वया मया  
च । अनुभूयते । अनुभूयन्ते । त्वमनुभूयसे । अहमनुभूये । अन्वभावि । अन्व-



भाविषाताम् । अन्वभविषाताम् । णिलोपः । भाव्यते । भावयांचक्रे । भाव-  
यांबभूवे । भावयामासे । चषवदिट् । भाविता । आभीयत्वेनासिद्धत्वाणिलो-  
लोपः । भावयिता । भावयिषीष्ट । अभावि । अभाविषाताम् । अभावयिषा-  
ताम् । बुभूष्यते । बुभूषांचक्रे । बुभूषिता । बुभूषिष्यते । बोभूष्यते । बोभूषि-  
ष्यते । अह्रत्सार्धधातुकयोर्दीर्घः । स्तूयते विष्णुः । स्ताविता । स्तोता । स्ता-  
विष्यते । स्तोष्यते । अस्तावि । अस्ताविषाताम् । अस्तोषाताम् । च गतौ ।  
गुणोऽतीति गुणः । अर्यते । स्मृ स्मरणे । स्मर्यते । सस्मरे । उपदेशयहणाच्चि-  
षवदिट् । आरिता । अर्ता । स्मारिता । स्मर्ता । अनिदितामिति नलोपः ।  
सस्यते । इदितस्तु । नन्द्यते । संप्रसारणम् । इज्यते ।

No. 803.—Let CHIN be the substitute of *chli* (No. 471), WHEN *ta* (No. 407) follows, DENOTING THE ACTION OR THE OBJECT. Thus *abhāvi* "it was become by some one," *abhāvishyatu* (No. 802) or *abhāvishyāta* "it would be become."

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object." For example—*anubhūyate ānandaś-  
chaitreṇa twayā mayā cha* "pleasure is experienced by Chaitra, by thee, and by me:"—and then again *anubhūyete* "the two are perceived," *anubhūyante* "they are perceived," *tvāmanubhūyase* "thou art perceived," *ahamanubhūye* "I am perceived," *anvabhāvi* "it was perceived," *anvabhāvishātām* or *anvabhavishātām* "the two were perceived." The affix *ni* (No. 747) being elided by No. 563, we have *bhāvuyate* "it is caused to be," *bhāvayānchakre* or *bhāvayānchabhūve* or *bhāvayāmāse* "it was caused to be." When (according to No. 802) the case is regarded as if the affix *chin* had followed, then the augment *it* is applied—giving *bhāvītā* "it will be caused to be,"—the elision of *ni* (No. 563) still taking place, inasmuch as No. 802 in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 802, *bhāvayītā* "it will be caused to be," *bhāvayishīṣṭa* "may it be caused to be," *abhāvi* "it was caused to be," *abhāvishātām* or *abhāvayishātām* "the two were caused to be," *bubhūshyate* "it is wished to be," *bubhūshānchakre* "it was wished to be," *bubhūshītā* "will be wished to be," *bubhūshishyate* "it will be wished to be," *bobhūyyate* "it is repeatedly been," *bobhūyishyate* "it will be repeatedly been."

The vowel of the root (*shṭu* "to praise") being lengthened by

No. 518, we have *stūyate vishṇuḥ* "Vishṇu is praised:"—*stāvita* (No. 802) or *stotā* "he will be praised," *stāvishyate* or *stoshyāte* "he will be praised," *astāvi* "he was praised," *astāvishātām* or *astoshātām* "the two were praised."

The verb *ṛi* "to go," substituting *guṇa* by No. 533, makes *aryate* "it is gone."

The verb *smṛi* "to remember" makes *smaryate* "it is remembered," *sasmare* "it was remembered."

These two verbs may be treated as if *chin* followed, and may take the augment *it*, because, in No. 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a consonant at the time when the augment *it* presents itself, does not prevent their taking it.) Thus *āritā* or *artā* "it will be gone," *smāritā* or *smartā* "it will be remembered."

By No. 363, the nasal of the verb *śraṇis* "to fall," (which has not an indicative *i*) being elided, we have *śrasyate* "it is fallen:"—but of a verb which, like *nad* (*nādi*) "to be happy," has an indicative *i*, the nasal is not elided, and we have *nandyate* "it is, been happy (by so and so)—i. e. so and so is happy."

In the case of the verb *yaj* "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No. 584 (the *yak* having an indicative *k*) we have *ījyate* "it is worshipped (by so and so)—i. e. so and so worships."

**तनोतेर्यकि । ६ । ४ । ४४ ।**

**आदन्तादेशो वा । तायते । तन्यते ।**

No. 804.—WHEN the affix YAK (No. 801) comes AFTER the verb TAN "to extend," then long *ā* is optionally the substitute for the final. Thus *tāyate* or *tanyate* "it is extended."

**तपोऽनुतापे च । ३ । १ । ६५ ।**

**तपश्चेच्छिण् न स्यात् कर्मकर्तर्यनुतापे च । अन्यतप्त पापेन । घुमास्ये-  
तीत्वम् । दीयते । धीयते । ददे ।**

No. 805.—Let not *chin* be the substitute of *chli* AFTER the verb TAP "to suffer," when the sense is reflective, AND WHEN THE SENSE IS THAT OF EXPERIENCING REMORSE. Thus *anwatapta pāpena* "remorse was experienced by the sinner."

In the case of the verbs enumerated in No. 625, there is the substitution of long *I'*—so that we have *dāyate* “it is given,” *dhāyate* “it is held,” *dade* “it was given.”

**आतो युक् चिण्कृतोः । ७ । ३ । ३३ ।**

आदन्तानां युगागमश्चिणि ङिति कृति च । दायिता । दाता । दायि-  
षीष्ट । दासीष्ट । अदायि । अदायिषाताम् । भज्यते ।

No. 806.—Let YUK be the augment OF what ends in LONG *Á*, WHEN CHIṆ FOLLOWS, OR when a KṚIT affix (No. 329), with an indicative *ñ* or *n*. Thus (it being here optional, according to No. 802, to regard *chiṇ* as following,) we have *dāyitā* or *dātā* “it will be given,” *dāyishṭā* or *dāsishṭā* “may it be given,” *adāyi* “it was given,” *adāyishātām* “the two were given.”

The verb *bhañj* “to break” makes *bhajyate* (No. 363) “it breaks.”

**भञ्जेश्च चिणि । ६ । ४ । ३३ ।**

नलोपो वा । अभञ्जि । अभञ्जि । लभ्यते ।

No. 807.—AND OF the verb BHAÑJ “to break” the elision of the *n* (No. 363) is optional, WHEN CHIṆ FOLLOWS. Thus *abhāji* or *abhañji* “it broke.”

The verb *labh* “to gain” makes *labhyate* “it is gained.”

**विभाषा चिण्णमुलोः । ७ । १ । ६६ ।**

लभेर्नुम् । अलम्भि । अलाभि ।

**इति भावकर्मप्रक्रिया ।**

No. 808.—The verb *labh* “to gain” OPTIONALLY takes the augment *num*, WHEN CHIṆ AND ṆAMUL (No. 942) FOLLOW. Thus *alumbhi* or *ald̥bhi* “was gained.”

. So much on the subject of Impersonals and Passives (—or of the “action” and the “object”).

The Reflective verb is next to be considered, where the object becomes the agent.

**कर्मकर्तृप्रक्रिया ।**

यदा कर्मैव कर्तृत्वेन विवक्षितं तदा सकर्मकाणामप्यकर्मकत्वात् कर्तरि  
भावे च लकारः ।

No. 809.—When the object itself is wished to be spoken of as the agent, the affix *l*, even in the case of verbs that have an object (i. e. transitive verbs), stands for the agent or the action (and not for the object).

**कर्मवत् कर्मणा तुल्यक्रियः । ३ । १ । ८७ ।**

कर्मस्यया क्रियया तुल्यक्रियः कर्ता कर्मवत् स्यात् । कार्यतिदेशोऽयम् ।  
तेन यगात्मनेपदचिण्चिण्वदिटः स्युः । पच्यते फलम् । भिद्यते काष्ठम् ।  
अपाचि । अभेदि । भावे । भिद्यते काष्ठेन ।

**इति कर्मकर्तृप्रक्रिया ।**

No. 810.—The (*l* denoting the) agent, when the action affecting the agent is SIMILAR TO THE ACTION WHICH AFFECTS THE OBJECT, is treated AS if it were (an *l* denoting THE OBJECT.

This direction implies the substitution (for the operations incident to a tense-affix, or *l*, denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or *l*, denotes the object). Hence there shall be the affixing of *yak* (No. 801), the employment of the *ātmunepada* terminations (No. 800), the substitution of *chin* for *chli* (No. 803), and the treatment of the word as directed in No. 802. Thus *pachyate phulam* "the fruit ripens of itself," *bhid-yate káshtham* "the wood splits, of itself," *apíchi* (No. 803) "it ripened of itself," *abhedí* "it split of itself." As an example where the tense-affix denotes the action (i. e. where the verb is impersonal), take *bhid-yate káshthēna* "it is split (of itself) by the wood—i. e. the wood splits."

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have next to be considered.

**लकारार्थप्रक्रिया ।**

**अभिज्ञावचने लृट् । ३ । २ । ११२ ।**

स्मृतिबोधिन्पदपदे भूतानद्यतने धातोर्लृट् । लङोऽपवादः । वस नि-  
वासे । स्मरसि हृण गोकुले वत्स्यामः । एवं बुध्यसे चेतयसे इत्यादिप्रयोगे-  
ऽपि ।

No. 811.—WHEN a word IMPLYING "RECOLLECTION" is in connection with it, a verb takes the affix *LRIT* (No. 440) with a past signification.

This sets aside *lañ* (No. 456). The verb *vas* "to dwell" is thus employed in the following example:—*smarasi kṛishṇa gokule vatsyāmāh* "rememberest thou, Kṛishṇa, we were dwelling (literally—we will dwell—) at Gokula?" The construction is the same when we employ *budhyase* "dost thou know?"—*chetayase* "dost thou reflect?"—and the like.

न यदि । ३ । २ । ११३ ।

यद्योगे उक्तं न । अभिज्ञानासि यद्वने अभुञ्जमहि ।

No. 812.—The aforesaid (No. 811) shall NOT apply IN connection with the particle *YAT*. Thus *abhiññāsi yud vane abhujñmahī* "thou knowest how we did eat in the forest."

लट् स्मे । ३ । २ । ११८ ।

लिटोऽपवादः । यजति स्म युधिष्ठिरः ।

No. 813.—WHEN the particle *SMA* FOLLOWS let *LAṬ* (No. 406) be employed. This debars *liṭ* (No. 423). Thus *yajati sma yudhishthirah* "Yudhishthira sacrificed."

वर्तमानसामीप्ये वर्तमानवद्वा । ३ । ३ । १३१ ।

वर्तमाने ये प्रत्यया उक्तास्ते वर्तमानसामीप्ये भूते भविष्यति च वा स्युः । कदागतोऽसि । अयमागच्छामि । आगमं वा । कदा गमिष्यसि । एष गच्छामि । गमिष्यामि वा ।

No. 814.—The affixes which are employed when the sense is that of PRESENT time may be OPTIONALLY IN LIKE MANNER employed, WHEN the sense is that of past or future time NOT REMOTE FROM THE PRESENT. Thus, to the question "when didst thou come?"—it may be replied either *āyam āgachchhāmi* "I come now"—or *āgamam* "I have come now?"—and, to the question "when wilt thou go?"—either *esha gachchhāmi* or *gamishyāmi* "I go, or I shall go, now."

हेतुहेतुमतोर्लिङ् । ३ । ३ । १५६ ।

वा स्यात् । कृष्णं नमस्त्वैत् सुखं यायात् । कृष्णं नंस्यति चेत् सुखं यास्यति । भविष्यत्येवेत्येते । नेह । हन्तीति पलायते । विधिनिमन्त्रणेति लिङ् । विधिः प्रेरणम् । भृत्यादेर्निष्कृष्टस्य प्रवर्तनम् । यजेत । निमन्त्रणं नियोगकरणम् । आवश्यकं श्राद्धभोजनादौ दौहित्रादेः प्रवर्तनम् । इह भुञ्जीत । आमः

न्ययं कामचारानुज्ञा । इहासीत । अधीष्टः सत्कारपूर्वको व्यापारः । पुत्रम-  
ध्यापयेद् भवान् । संप्रश्नः संप्रधारणम् । किं भो वेदमधीयीय उत तर्कम् ।  
मार्थेन यावद्वा । भो भोजनं लभेय । एवं लोट् ।

## इति लकारार्थप्रक्रिया ।

इति तिङन्तप्रक्रिया समाप्ता ॥

No. 815.—WHEN CONDITION AND CONSEQUENT are spoken of, *LIṢ* (No. 459) may optionally be the affix. Thus “if he were to reverence (*namet*) Kṛishṇa, he would attain to (*yadyāt*) felicity.” This does not apply to the following:—“he strikes—therefore the other flees”—for it is meant that this shall apply only to what is future. As stated in No. 459, *liṣ* implies “commanding, directing, &c.” “Commanding” means “ordering”—one’s stimulating to action some low person, such as a dependent—by saying, for example, *yajeta* “let him worship.” “Directing” means enjoining a duty—the moving of a daughter’s son, or the like, in regard to such a matter as the eating of the food prepared at an exequial rite—by saying, for example, *iha bhujjēta* “let him eat in this place.” “Inviting” implies an acquiescence in one’s following his inclination—as when it is said (to some one inclined to sit down somewhere) *iha āsīta* “let your honour sit down here.” “Expression of wish” here implies a respectful procedure—(as when one says respectfully to a teacher) *putram adhyāpayed bhavān* “let your honour teach the boy.” “Enquiring” here refers to the determining on the propriety or impropriety of anything—as *kñ bho! vedam adhīyīya uta tūrkam* “how, then, I pray you—shall I peruse the Veda? or shall I study logic?” “Asking for” means begging—as *bho bojunaṁ labheya* “O may I obtain (i. e. give me) food.” In like manner is *loṭ* (No. 441) employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of “what ends with a tense-affix” concluded.

## कृदन्ताः ।

OF WORDS ENDING IN THE AFFIXES CALLED  
*KRIT*.

धातोः । ३ । १ । ६१ ।

आवृत्तीयान्तं ये प्रत्ययास्ते धातोः परे स्युः । कृदतिङिति कृत्संज्ञा ।

No. 816.—As far as the end of the 3rd Lecture [reckoning from the présent aphorism], the affixes treated of are to be [understood as coming] AFTER some VERBAL ROOT. According to No. 329, the name of these affixes is *kṛit*.

**वासरूपोऽस्त्रियाम् । ३ । १ । ६४ ।**

अस्मिन् धात्वधिकारेऽसरूपोऽपवादप्रत्यय उत्सर्गस्य बाधको वा स्यात्  
स्व्यधिकारोक्तं विना ।

No. 817.—In this division of the grammar, where “after some verbal root” [see No. 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases, the supersession is compulsory.]

**कृत्याः । ३ । १ । ६५ ।**

एतुलुचावित्यतः प्राक् कृत्यसंज्ञाः स्युः ।

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called *KṚITYA*.

**कर्तरि कृत् । ३ । ४ । ६७ ।**

इति प्राप्ते ।

No. 819.—A *KṚIT* affix HAS THE SENSE OF AN AGENT. This rule having presented itself [the following one modifies it].

**तयोरेव कृत्यकखलर्थाः । ३ । ४ । ७० ।**

एते भावकर्मणोरेव स्युः ।

No. 820.—The affixes called *KṚITYA* (No. 818), and the affix *KTA* (No. 866), AND THOSE THAT HAVE THE SENSE OF *KHAL* (No. 933), may HAVE ONLY THOSE TWO senses, viz.—act and object.

**तव्यक्तव्यानीयरः । ३ । १ । ६६ ।**

धातोरेते स्युः । एधितव्यम् एधनीयं त्वया । भावे औत्सर्गिकमेकवचनं  
कीबत्वं च । चेतव्यश्चयनीयो वा धर्मस्त्वया ।

No. 821.—Let these—viz. *TAVYAT*, *TAVYA*, AND *ANÍYAR*, come after some verbal root. Thus *edhitavyam* (Nos. 436 and 433) or *edhāniyaṁ twayā* “thou must increase.” Here the sense being that of the action itself [which is but one, and neither male nor female],

there is, from the nature of the case, a singular affix, and the neuter gender is employed. [The case is otherwise with the example following—viz. *chetaryah* or *chayanīyo dharmastwayā* “thou must gather merit.”

केलिमर उपसंख्यानम् । पचेलिमा माषाः । पक्ष्या इत्यर्थः । भिदेलिमाः सरलाः । भेत्तव्याः । कर्मणि प्रत्ययः ।

No. 822.—“The affix **KELIMAR** SHOULD BE ENUMERATED in ADDITION [to those enumerated in No. 821]. Thus *pachelimā mīshāh*—that is to say, “kidney beans are to be cooked”:—*bhidelimāh saralāh* “pines are to be split.” This affix denotes the *object* [alone—and cannot be employed, like those enumerated in No. 821, to denote also the *action*].

कृत्यल्युटो बहुलम् । ३ । ३ । ११३ ।

क्व चित् प्रवृत्तिः क्व चिदप्रवृत्तिः

क्व चिद्विभाषा क्व चिदन्यदेशः ।

विधेर्विधानं बहुधा समीक्ष्य

चातुर्विधं बाहुलकं वदन्ति ॥ १ ॥

स्नात्यनेनेति स्नानीयं चूर्णम् । दीयतेऽस्मै दानीयो विप्रः ।

No. 823.—The affixes called **KṚTYA** (No. 818) AND the affix **LYUT** are DIVERSELY applicable. [That is to say] sometime they are applied [where there was no express rule for their application]; sometimes they are not applied [in spite of an express rule for their application]; sometimes they are optionally employed or not; and sometimes there is some other result [licence permitted by the rule] [According to the following verse from the grammar called the *Sārasvatī*], “Seeing that the application of certain rules is various, they specify four kinds of varieties,” [viz. the four above-mentioned,—among which the last of the four includes all the cases not included in the other three]. For examples *snānīyam chūrṇam* “powder for bathing,” *dānīyo viprah* “a Brāhman to whom a donation is to be made.” (In the first of these examples the “powder” is the “instrument” (expressible by the 3rd case); and in the second the Brāhman is the “recipient” (expressible by the 4th case);—so in the both cases the affix is applied without any express rule—the express rule for its application (No. 821) having reference only to “act” and “object” (No. 823)].

अथो यत् । ३ । १ । ६७ ।

वेयम् ।



No 824.—The affix YAT comes AFTER [a root that end in] A VOWEL. Thus *cheya* “what is to be gathered.”

ईद्यति । ६ । ४ । ६५ ।

यति परे आत ईत् स्यात् । देयम् । म्लेयम् ।

No. 825.—Let LONG *í* be the substitute of long *á* WHEN the affix YAT (No. 824) FOLLOWS. Thus (*guṇa* being substituted by No. 420) we have *deya* “what is to be given,” *gleya* “to be exhausted.”

पोरदुपधात् । ३ । १ । ६८ ।

पवर्गान्ताद्दुपधाद्वत् । एयतोऽपवादः । शय्यम् । लभ्यम् ।

No. 826.—Let the affix *yat* come AFTER a root which ends in A PALATAL PRECEDED BY SHORT A. This debars the affix *nyat* (No 831), so that we have *śapyā* “to be sworn,” *labhya* “to be acquired.”

एतिस्तुशास्वृदृजुषः क्यप् । ३ । १ । १०६ ।

एभ्यः क्यप् ।

No. 827.—The affix KYAP may come AFTER these roots—viz. I ‘to go,’ SHU ‘to praise,’ SÍS ‘to govern,’ VRI ‘to choose,’ DRI ‘to respect,’ and JUSH ‘to please.’

ह्रस्वस्य पिति कृति तुक् । ६ । १ । ११ ।

इत्यः । स्तुत्यः । शासु अनुशिष्टौ ।

No. 828.—Let TUK be the augment OF A SHORT vowel, WHEN A KRIT affix, WITH AN INDICATORY P, FOLLOWS. Thus *itya* “to be gone”—[from the root I “to go”], *stutya* “to be praised.”

The verb *śás* means “to govern.”

शास इदङ्हलोः । ६ । ४ । ३४ ।

शास उपधाया इत् स्यादङि हलादौ कङिति च । शिष्यः । वृत्यः । आदृत्यः । जुष्यः ।

No. 829.—Let SHORT *i* be the substitute OF the penult of the root SÍS “to instruct,” WHEN the affix AN (No. 634) FOLLOWS, OR what affix begins with A CONSONANT and has an indicatory *k* or *ñ*. Thus [from the roots mentioned in No. 827] we may have *śishya* “to be instructed,” *vritya* “to be chosen,” *ádritya* “to be honoured,” *jushya* “to be served.”

मृजेर्विभाषा । ३ । १ । ११३ ।

मृजेः क्यञ् वा । मृज्यः ।

No. 830.—Let the affix *kyap* OPTIONALLY come AFTER the root MRJ “to cleanse.” Thus *mrija* “to be cleansed.”

ऋहलोऽयत् । ३ । १ । १२४ ।

ऋवर्णान्ताद्गुलन्ताच्च यत् । कार्यम् । हार्यम् । धार्यम् ।

No. 831.—Let the affix NYAT come AFTER what ends in RI or r<sup>i</sup> or in A CONSONANT. Thus *kārya* “to be made,” *hārya* “to be taken,” *dhārya* “to be held.”

चजोः कु घिणायतोः । ७ । ३ । ५२ ।

चजोः कुत्वं स्याद् घिति यति च ।

No. 832.—Let there be substitution of A GUTTURAL in the room OF CH AND of J, WHEN an affix with an indicatory GH follows, AND WHEN the affix NYAT (No. 831) FOLLOWS.

मृजेर्दृद्धिः । ७ । २ । ११४ ।

मृजेरिको दृद्धिः सार्वधातुकार्धधातुकयोः । मार्ग्यः ।

No. 833.—Let VRIDDHI be the substitute OF the *ik* (No. 1) of MRJ “to cleanse,” when a *sārvadhātuka* or an *ārdhahātuka* affix follows:—(No. 420). Thus (on the option allowed by No. 830) *mārgya* (No 832) “to be cleansed.”

भोज्यं भक्ष्ये । ७ । ३ । ६६ ।

भोग्यमन्यत् ।

इति कृत्यप्रक्रिया ।

No. 834.—The verb *bhuj* makes BHOJYA, WHEN THE SENSE IS “TO BE EATEN,” but BHOGYA otherwise—[as when the sense is “to be enjoyed,”].

So much for the management of the *prakriya* affixes.

शुबुल्दचौ । ३ । १ । १३३ ।

धातोरेतौ स्तः । कर्तरि क्कदिति कर्त्रर्थः ।

No. 835.—These two affixes, *ṆWUL* AND *TRICH*, are placed after verbal 'roots. According to No. 819, they have the sense of an "agent."

**युवोरनाकौ । ७ । १ । १ ।**

यु वु एतयोरनाकौ स्तः । कारकः । कर्ता ।

No. 836.—In the room OF *YU* AND *VU*, there are *ANA* AND *AKA*. Thus (*ṇwul* having been added to the root *kri* "to make," by No. 835; and the *ṇ* and *l* having been elided by Nos. 148, 5, and 7; and *vriddhi* being substituted according to Nos. 863 and 202, we have) *kāraka*, and (with *trich*—No. 835—) *kartri* "a maker."

**नन्दिग्रहिपचादिभ्यो ल्युगिन्त्यचः । ३ । १ । १३४ ।**

नन्दादेर्ल्युर्ग्रहादेर्णिनिः पचादेरच् । नन्दयतीति नन्दनः । जनार्दनः ।  
सवणः । याही । स्थायी । मन्त्री । पचादिराकृतिगणः ।

No. 837.—AFTER the verbs *NAD* (*nadi*) "to be happy," &c., there is the *LYU*; AFTER the verbs *GRAH* "to take," &c., there is *ṆINI*; AND AFTER the verbs *PACH* "to cook," &c., there is *ACH*. Thus *nand*+*lyu* [Nos. 497, 155, and 836] *nandana* "one who delights," *janārdana* [from *jana* "mankind" and *ardana* derived in like manner from *ard* "to pain"] "Vishṇu—the subduer of mankind," *lavṇa* "salt" [from *lū* "to cut"—where the substitution of a cerebral *ṇ* is an irregularity]. Then again *grah*+*ṇini* No. 36)=*grāhin* "who takes," *sthāyin* No. 806) "who stays," and *mantrin* "who advises." The class of verbs *pach*, &c." is one not defined by rule—[compare No. 53].

**इगुपधज्ञाप्तीकिरः कः । ३ । १ । १३५ ।**

इभ्यः कः । बुधः । कृशः । ज्ञः । प्रियः । किरः ।

No. 838.—There is the affix *KA* AFTER THOSE verbs WHICH HAVE AN *IK* AS their PENULT, AND after *JNÁ* "to know," *PRÍ* "to please," AND *KRÍ* "to throw." Thus *budha* (No. 155) "who knows," *kriśa* "who is thin," *jña* (No. 524) "who knows," *priya* "what please," *kira* (No. 706) "who throws."

**आतश्चोपसर्गे । ३ । १ । १३६ ।**

प्रज्ञः । सुप्तः ।

No. 839.—AND [*ka*—No. 838—shall come—] AFTER a verb ending in LONG *Á*, WHEN THERE IS AN UPASARGA (No. 47). Thus *prajña* “very wise,” *sugla* “very weary”—[*á* having been substituted for the *ai* of *glai* by No. 528].

**गेहे कः । ३ । १ । १४४ ।**

**गेहे कर्तरि गृहेः कः स्यात् । १४५ ।**

No. 840.—Let the affix *KA* come after the verb *grah* “to take.” WHEN the agent so expressed denotes A HOUSE. Thus *griha* (No. 675) “a house.”

**कर्मण्यण् । ३ । २ । १ ।**

**कर्मण्युपपदे धातोरण् । कुम्भं करोति कुम्भकारः ।**

No. 841.—The affix *AN* comes after a verbal root, WHEN THE OBJECT is in composition with it. Thus *kumbha-kāra* “one who makes pots”—i. e. “a potter.”

**आतोऽनुपसर्गे कः । ३ । २ । ३ ।**

**अणोऽपवादः । गोदः । धनदः । कम्बलदः । अनुपसर्गे किम् । गोसंप्रदायः ।**

No. 842.—The affix *KA* comes AFTER a verb that ends in LONG *Á*, WHEN there is NO UPASARGA (No. 47). This debars tho *an* (No. 841)—and we have *goda* “who gives a cow,” *dhanada* “who gives wealth,” and *kambalada* “who gives a blanket.” Why “when there is no *upasarga*?” Witness *gosanpradāya* (No. 806) “who ceremoniously gives a cow.”

**मूलविभुजादिभ्यः कः । मूलानि विभुतजति मूलविभुजा रयः । आहूतिगणोऽयम् । महीध्रः । कुध्रः ।**

No. 843.—The affix *KA* comes AFTER *MŪLAVIBHUJ*, &c. Thus *mūlavibhūja* “a car (which cuts the roots—e. g., of the grass, &c. in its course).” This is a class of words [not enumerated under any rule, but] to be recognised by the form [see No. 53]. Thus *mahādhra* or *kudhra* “a mountain”—“what holds the earth”—(from *dhri* “to hold”).

**चरेष्टः । ३ । २ । १६ ।**

**अधिकरणे उपपदे । कुचरः ।**

No. 844.—OF the verb CHAR “to go,” the affix is **TA**, when a word in composition with it is in the locative case. Thus *kuruchara* “who goes among the Kurus.”

**भिक्षासेनादायेषु च । १ । २ । १७ ।**

**भिक्षाचरः । सेनाचरः । आदायेति ल्यबन्तम् । आदायचरः ।**

No. 845.—AND WHEN the word in composition with it is **BHĪKSHĀ** “alms” **SENĀ** “an army,” AND **ĀDĀYA** “having taken,” (then *ta* is the affix after *char* “to go”). Thus *bhikshāchara* “a beggar”—“who goes for alms,”—*senāchura* “one who goes with the army.” The word *ādāya* ends in *lyap* (No. 941):—from it we may have *ādāyachara* “who goes after having taken.”

**कृजो हेतुताच्छील्यानुलोम्येषु । ३ । २ । २० ।**

**एषु व्योत्येषु करोतेष्टः ।**

No. 846.—The affix *ta* comes after the verb **KRI** “to make,” WHEN these senses are to be indicated—viz. CAUSE, HARIT, AND GOING WITH THE GRAIN.

**अतः कृकमिकंसकुम्भपात्रकुशाकर्णीष्वनव्यय-  
स्य । ८ । ३ । ४६ ।**

**आदुत्तरस्यानव्ययस्य विसर्गस्य समासे नित्यं सादेशः करोत्यादिषु परेषु ।  
यशस्करो विद्या । आद्रुकरः । वचनकरः ।**

No. 847.—In a compound (No. 961), let *s* always be the substitute of *visarga* coming AFTER **A**, and NOT being part OF AN INDECLINABLE word (No. 399), WHEN **KRI** “to make” FOLLOWS, OR **KAMI** “to desire,” OR **KANSA** “a goblet,” OR **KUMBHA** “a jar,” OR **PĀTRA** “a vessel,” OR **KUŚĀ** “a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers),” OR **KARṆĪ** “the ear.” Thus (as examples of the three cases under No. 846) *yaśaskarī vidyā* “honourable science,” *śādhakara* “who performs obsequies,” *vachanakara* “who does what he is bid.”

**एजेः खश् । ३ । २ । २८ ।**

**एयन्तादेजेः खश् ।**

No. 848.—The affix **KHAŚ** comes AFTER the verb **EJ** “to tremble,” when it ends in *ni* (No. 747).

अरुद्विषदजन्तस्य मुम् । ६ । ३ । ६७ ।

अरुषो द्विषतोऽजन्तस्य च मुभागमः खिदन्ते परे न त्वव्ययस्य । शित्वा-  
च्छादिः । जनमेजयतीति जनमेजयः ।

No. 849.—When that which ends with an affix having an indi-  
catory *kh* follows, let MUM be the augment OF the words ARUS “a vital  
part,” DWISHAT “an enemy,” AND WHAT ENDS WITH A VOWEL, provided  
it be not an indeclinable. Since the affix *khaś* (No. 848) has an  
indicatory *s* (No. 418), the affixes *śap* (No. 419) &c. are here appli-  
cable. *Janamejaya* “who awes mankind”—[the name of a prince].

प्रियवशो वदः खच् । ३ । २ । ३८ ।

प्रियंवदः । वशंवदः ।

No. 850.—The affix KHACH comes AFTER the verb VAD “to speak.”  
WHEN PRIYA OR VAŚA is the word in composition with it. Thus *pri-  
yanvada* (No. 849) “who speaks kindly,” *vaśanvada* “who professes  
submission.”

आत्ममाने खश् च । ३ । २ । ८३ ।

स्वकर्मके मनने वर्तमानान्मन्यतेः सुप् खश् स्यात् । चाणिनिः । पण्डि-  
तमात्मानं मन्यते पण्डितमन्यः । पण्डितमानी ।

No. 851.—AND let KHAŚ come after the verb *man* “to think,”  
when the word in composition with it is a word with a case affix, and  
WHEN it is EMPLOYED TO SIGNIFY THOUGHT WHEREOF THE OBJECT is  
SELF. By the “and” it is meant that the affix *nini* (No. 856) may  
be employed in the same sense. Thus *paṇḍitanmanya* or *paṇḍita-  
mānī* “who thinks himself learned.”

अन्येभ्योऽपि दृश्यन्ते । ३ । २ । ७५ ।

मनिन् क्वनिप् वनिप् विच् एते प्रत्यया धातोः स्युः ।

No. 852.—These affixes—viz. *manin*, *kvanip*, *vanip*, and *vich*  
ARE SEEN AFTER OTHER verbs ALSO [besides those ending in *a* :—see  
Pāṇini III. 2. 74].

नेङ्गशि कृति । ७ । २ । ८ ।

वशादेः कृत इण् न । शू हिंसायाम् सुशर्मा । प्रातरित्वा ।

No. 853.—The augment IT (No. 433) is NOT that of a *krit* affix, WHEN IT BEGINS WITH A VAS. The verb *śrī* means “to injure.” [Adding to this the affix *manin*,—No. 852—we have] *sūsarman* “who destroys well” [c. g. destroys sin or ignorance] [From the verb *i* “to go,” by adding *kwanip*, we have] *prātaritwan* (No. 828) “who goes early.”

**विद्वनोरनुनासिकस्यात् । ६ । ४ ४१ ।**

अनुनासिकस्यात् स्यात् । विजायतइति विजावा । ओण् अपनयने ।  
अवावा । विच् । ह् रिच् हिंसायाम् । रोट् । रेट् । सुगण् ।

No. 854.—WHEN the affixes VIT (III. 2. 67) AND VAN (No. 852) FOLLOW, let LONG Á be substituted in the room OF A NASAL. Thus (from the verb *jan* “to bring forth,” *viśvan* “who brings forth,” and so, from the verb *on* (*onri*) “to send away,” *avāvan* “who removes” (i. e. removes sin, &c.). The affix *vich* (No. 852), with the verbs *rush* and *rish* “to injure,” (*guṇa* being substituted by No. 485—and the *v* elided by 330,) gives *rosh* and *resh* “who injures.” In the same way, from *gan* “to reckon,” *sugan* “who reckons well.”

**क्विप् च । ३ । २ । ७६ ।**

अयमपि दृश्यते । उखासत् । पर्णध्वत् । वाहभट् ।

No. 855.—AND this also—viz. KWIP—is seen [after a verb—see No. 816.]. Thus [the whole affix disappearing through Nos. 155, 36, and 330,] we have *ukhāsrāt* (Nos. 363 and 287) “falling from the pot,” *parṇadhvat* “falling from the leaves,” *vāhabhrāt* “falling from a car.”

**सुप्यजातौ णिनिस्ताच्छील्ये । ३ । २ । ७८ ।**

अजात्यर्थे सुपि धातौ णिनिस्ताच्छील्ये द्योत्ये । उष्णभोजी ।

No. 856.—WHEN HABIT IS TO BE EXPRESSED, the affix NINI comes after a verb, PROVIDED THE WORD WITH A CASE AFFIX in composition with it DOES NOT MEAN A GENUS. Thus *uṣṇabhōjin* “who eats his meal hot.”

**मनः । ३ । २ । ८२ ।**

सुपि मन्यतेर्णिनिः स्यात् । दर्शनीयमानी ।

No. 857.—Let the affix *nini* come AFTER the verb MAN “to think,” when there is a word with a case-affix in composition with it. Thus *darśanīyamānin* “who thinks himself handsome.”

**खित्यनव्ययस्य । ६ । ३ । ६६ ।**

**पूर्वपदस्य ह्रस्वः । कालिमन्या ।**

No. 858.—WHEN an AFFIX WITH AN INDICATORY KH FOLLOWS, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) PROVIDED IT IS NOT AN INDECLINABLE. Thus *kālimanyā* (No. 849) “who fancies herself the goddess Kālī.”

**करणे यजः । ३ । २ । ८५ ।**

**करणे उपपदे भूतार्थयजोर्णनिः कर्तरि । सोमनेष्टवान् सोमयाजी । अग्नि-  
ष्टोमयाजी ।**

No. 859.—The affix *nini* in the sense of *agent* comes AFTER the verb YAJ “to sacrifice” with the sense of past time, WHEN the word in composition is IN THE INSTRUMENTAL CASE. Thus *somayājīn* “who has sacrificed with the Sōma juice,” *agnishṭomayājīn* “who has sacrificed with a five days’ series of offerings.”

**दृशेः क्वनिप् । ३ । २ । ८४ ।**

**कर्मणि भूते । पारं दृष्टवान् । पारदृष्ट्वा ।**

No. 860.—The affix KWANIP, in the sense of *object*, comes AFTER the verb DṚŚ “to see,” with a past signification. Thus *pāradṛṣṭīwan* “who has seen across.”

**राजनि युधिकृजः । ३ । २ । ८५ ।**

**क्वनिप् । युधिरन्तर्भावितण्यर्थः । राजानं योधितवान् राजयुध्वा । राज-  
कृत्वा ।**

No. 861.—The affix *kwanip* comes AFTER the verbs YUDH “to fight,” AND KṚI “to make,” WHEN the word in composition is RĀJAN “a king.” Thus *rājayudhīwan* (No. 200) “who has caused the king to fight,” *rājakṛīwan* (No. 828) “who has made a king.”

**सहे च । ३ । २ । ८६ ।**

**सह योधितवान् सहयुध्वा । सहकृत्वा ।**



No. 862.—AND WHEN SAHA “with” is the word in composition [No. 861 applies]. Thus *sahayudhvan* “who has made to fight with,” *sahakritvan* “who has done anything along with (another).”

**सप्तम्यां जनेर्दः । ३ । २ । ६७ ।**

No. 863.—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix DA come AFTER JAN “to be produced”—[whence *jan*, by No. 267, will become *ja*].

**तत्पुरुषे कृति बहुलम् । ६ । ३ । १४ ।**

**डेरलुक् । सरसिजम् । सरोजम् ।**

No. 864.—WHEN a word with A KRIT affix is the last IN a compound of the kind called TATPURUSHA (No. 982), then the elision of *ni* [the 7th case-affix of the singular—see No. 768—] need not take place—it being treated DIVERSELY [—see No. 823—] Thus *sarasija* (No. 863) or *saroja* (No. 126) “what is produced in the lake,”—(i. e. a lotus).

**उपसर्गे च संज्ञायाम् । ३ । २ । ६६ ।**

**प्रजा स्यात् संततौ जने ।**

No. 865.—AND (No. 863 shall apply) WHEN AN UPASARGA is in composition [with the verb *jan* “to be produced”], and WHEN THE SENSE is simply APPELLATIVE. Thus *prajā* (No. 1341)—of which let the sense be “a son” or “people.” [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements:—so the author says “let the sense be,” &c.]

**क्तवतू निष्ठा । १ । १ । २६ ।**

**एतौ निष्ठासंज्ञौ स्तः ।**

No. 866.—These two affixes,—viz. KTA AND KTAVATU are called NISHTHÁ.

**निष्ठा । ३ । २ । १०२ ।**

भूतार्थश्चेत्तेर्धातोर्निष्ठा । तत्र तयोरेवेति भावकर्मणोः क्तः, कर्तरि कृदिति कर्तरि क्तवतूः । स्थातं मया । स्तुतस्त्वया विष्णुः । विश्वं ज्ञातवान् विष्णुः ।

No. 867.—Let NISṬHÁ (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called *nishṭhá*], *hta* is employed, according to No. 820, only in the sense of the *action* and of the *object*; whilst *ktavatu*, according to No. 819, has the sense of the *agent*. Thus *snātan mayá* “I bathed” (—literally “it, was bathed by me”—); *stutas twayá Vishṇuh* “Vishṇu was praised by thee,” *viśwan kṛitavān viṣṇuh* “Vishṇu created all things.”

**रदाभ्यां निष्ठातो नः पूर्वस्य च दः । ८ । २ । ४२ ।**

रदाभ्यां परस्य निष्ठातस्य नो निष्ठापेक्षया पूर्वस्य धातोर्दस्य च । शृ  
द्विसायाम् । शीर्णः । भिन्नः । छिन्नः ।

No. 868.—Let *N* be the substitute OF the *T* OF A NISṬHÁ (No. 866) coming AFTER *R* AND *D*, AND [let *n* be also the substitute] OF the *D* OF the root that comes BEFORE the *nishṭhá*. Thus, from *śrí* “to injure” [which, by Nos. 706 and 651, becomes *śrí*,] we have *śrīṇa* “injured;” and [from *bhid* and *chhid*] *bhinna* “separated,” and *chhinna* “cut.”

**संयोगादेरातो धातेर्यण्वतः । ८ । २ । ४३ ।**

निष्ठातस्य नः स्यात् । द्राणः । ग्लानः ।

No. 869.—Let *n* be the substitute of the *t* of a *nishṭhá* (No. 866) coming AFTER A ROOT IN LONG *Á* and BEGINNING WITH A CONJUNCT consonant CONTAINING A YAN. Thus [from *drai* “to sleep,” which, by No. 528, becomes *drá*,] we have *drána* “slept;” and [from *glai*] *glána* “sad.”

**लृवादिभ्यः । ८ । २ । ४४ ।**

एकविंशतेर्लूजादिभ्यः प्रावत् । लूनः । ज्या धातुः । यद्विज्येति संप्रसारणम् ।

No. 870.—AFTER the twenty-one roots “LÚ, &c.” (No. 736), let it be as above [i. e. as directed in No. 868]. Thus *lúna* “cut.” In the case of the root *jyá* “to decay,” according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 283, absorbs the final].

**हलः । ६ । ४ । २ ।**

अङ्गावयवावृत्तः परं यत् संप्रसारणं तदन्तस्य दीर्घः । जीनः ।

No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming AFTER A CONSONANT which is part of the base. Thus *jína* (No. 870) “decayed.”

**ओदितश्च । ८ । २ । ४५ ।**

**भुजो भुनः । दुन्नोश्च उच्छूनः ।**

No. 872.—AND AFTER A ROOT THAT HAS AN INDICATORY O, [the substitute for the *t* of a *nishṭhá* is *n*]. Thus, from *bhujo* “to be crooked,” *bhugna* “crooked,” and from *tuoswi* “to increase” [with the prefix *ut*] *uchchhána* “increased.”

**शुषः कः ८ । २ । ५१ ।**

**निष्ठातस्य । शुष्कः ।**

No. 873.—Let *k* be [the substitute for the *t* of a *nishṭhá*] AFTER the verb *SUSH* “to be dry.” Thus *śushka* “dry.”

**पचो वः । ८ । २ । ५२ ।**

**पक्वः । तै हर्षत्तये ।**

No. 874.—Let *v* be [the substitute for the *t* of a *nishṭhá*] AFTER the verb *PACH* “to cook.” Thus *pakva* “cooked.”

The verb *kshai* means “to wane.”

**क्षायो मः । ८ । २ । ५३ ।**

**क्षामः ।**

No. 875.—Let *m* be [the substitute of the *t* of a *nishṭhá*] AFTER the verb *KSHAI* “to waste away.” Thus *ksháma* (No. 528) “emaciated.”

**निष्ठायां सेटि । ६ । ४ । ५२ ।**

**खेलीपः । भावितः । भावितवान् । द्रुह हिंसायाम् ।**

No. 876.—WHEN A NISHṬHÁ WITH the augment *IT* FOLLOWS there is elision of *ni* (No. 747). Thus *bhávita* “caused to be,” *bhávítaván* “who caused to be.”

The verb *dr̥ih* means “to injure.”

**द्रुहः स्थूलबलयोः । ७ । २ । २० ।**

**स्थले बलवति च निपात्यते ।**

No. 877.—The verb *drih* “to injure” takes the anomalous form **DRIDHA**, IN THE SENSE OF THICK AND OF STRONG.

**दधातेर्हिः । ७ । ४ । ४२ ।**

तादौ किति । हितम् ।

No. 878.—OF the verb **DHÁ** “to hold,” the substitute is **HI**, when an affix, beginning with the letter *t* and having an indicatory *k*, follows. Thus *hita* “held.”

**दो दद् घोः । ७ । ४ । ४६ ।**

घुसंज्ञकस्य दा इत्यस्य दथ तादौ किति । चत्वंम् । दत्तः ।

No. 879.—Let **ṬATH** be the substitute OF the **DÁ** called A **GHU** (No. 662), when an affix, beginning with the letter *t* and having an indicatory *k*, follows. A *char* being substituted [for the *th* by No. 90], we have *datta* “given.”

**लिटः कानज्वा । ३ । २ । १०६ ।**

No. 380.—The affix **KÁNACH** is OPTIONALLY the substitute OF **LIT** (No. 423).

**क्वसुश्च । ३ । २ । १०७ ।**

लिटः कानच्क्वसू वा स्तः । तङानावात्मनेपदम् । चक्राणः ।

No. 881.—The affix *kánach* AND **KWASU** are optionally the substitutes of *lit*—[see No. 372—]. According to No. 409, the affix *kánach* is *átmanepada* [and can therefore be attached to those roots only which take the *átmanepada* affixes—see No. 417]. Thus *chakráṇa* (No. 426) “did ‘make.’”

**म्बोश्च । ८ । २ । ६५ ।**

मान्तस्य धातोर्नत्वम् म्बोः परतः । जगन्वान् ।

No. 882.—AND there is the substitution of *n* in the room of a root that ends in *m*, WHEN **M** AND **V** FOLLOW. Thus [from the root *gam* “to go”] *jaganwán* “did go.”

**लटः शदशानचावप्रथमासमानाधिकरणे । ३ ।**

**२ । १२४ ।**

अप्रथमान्तेन समानाधिकरणे लट् एतौ वा स्तः । शबादिः । पचन्तं चैत्रं पश्य ।

No. 883.—These two affixes ŚATRI ŚĀNACH are optionally the substitutes OF LAT (No. 406), WHEN AGREEING WITH WHAT ENDS NOT WITH THE FIRST case-affix. [As these affixes have an indicatory *ś* ] the affixes *śap* &c., (Nos. 418 and 419) are applicable. The *pachantaṁ chaitraṁ paśya* "behold Chaitra who is cooking (for another)."

आने मुक् । ७ । २ । ८२ ।

अदन्ताङ्गस्य । पचमानं चैत्रं पश्य । लङित्यनुवर्तमाने पुनर्लङ्ग्रहणात् प्रथमासमानाधिकरण्येऽपि क्व चित् । सन् द्विजः ।

No. 884.—Let MUK be the augment of a base ending in *a*, WHEN ĀNA (Nos. 883 and 409) FOLLOWS. Thus *pachamānaṁ chaitraṁ paśya* "behold Chaitra who is cooking (for himself)."

Since the term "*lat*" [in No. 883] might have been supplied (No. 5) from No. 406 [which is the aphorism immediately preceding No. 883 in the order of the *Aṣṭādhyāyī*—it is clear that something is intended by the double citation—and this can be nothing else except that No. 883 may apply] sometimes even when the word is in concord with a nominative. Thus *saṁ dwijah* "who is a twice-born man."

विदेः शतुर्वसुः । ७ । १ । ३६ ।

वेत्तेः परस्य शतुर्वसुरादेशो वा । विदन् । विद्वान् ।

No. 885.—The affix VASU is optionally the substitute OF ŚATRI (No. 883) coming AFTER the root VID "to know." Thus *vidat* or *vidwas* "who knows."

तौ सत् । ३ । २ । १२७ ।

तौ शतृशानचौ सत्संज्ञौ स्तः ।

No. 886.—THOSE TWO, viz. the affixes *śatri* and *śānach* (No. 883) are called SAT.

लटः सद्वा । ३ । ३ । १४ ।

करिष्यन्तं करिष्यमाणं पश्य ।

No. 887.—An affix called SAT (No. 886) is OPTIONALLY the substitute OF LRIT (No. 440). Thus *karishyantañ* or *karishyamānañ paśya* “behold him about to make.”

**आ क्वेस्तच्छीलतदुर्मतत्साधुकारिषु । ३ । २ । १३४ ।**

**क्विपमभिव्याप्य वक्ष्यमाणास्तच्छीलादिषु कर्तृषु बोध्याः ।**

No. 888.—The affixes to be enunciated, reckoning from this point AS FAR AS KWIP (No. 893) inclusive, are to be understood IN THE SENSE OF AGENTS “HAVING SUCH A HABIT,” “HAVING SUCH AND SUCH A NATURE,” AND “HAVING SKILL IN SUCH AND SUCH AN ACTION.”

**दन् । ३ । २ । १३५ ।**

**कर्ता कटान् ।**

No. 889.—The affix TRIN (—see No. 888). Thus *kartā kaṭīn* “who makes mats.”

**:: षाकन् । ३ । २ । १५५ ।**

No. 890.—The affix SHĀKAN comes AFTER JALP “to talk idly,” BHIKSH “to seek alms,” KUTṬ “to cut,” LUNṬ “to steal,” AND VRIN “to serve.”

**षः प्रत्ययस्य । १ । ३ । ६ ।**

**प्रत्ययस्यादिः ष इत्संज्ञः स्यात् । जल्पाकः । वराकः ।**

No. 891.—Let the letter SH being the initial OF AN AFFIX be indicative. Thus *jalpāka* (No. 890) “a babbler,” *vardka* “pitiable.”

**सनाशंसभिन्न उः । ३ । २ । १६८ ।**

**चिकीर्षुः । आशंसुः । भित्तुः ।**

No. 892.—The affix U comes AFTER [roots that have taken] the affix SAN (No. 752), AND ĀSASI “to wish,” AND BHIKSH “to beg.” Thus *chikīrshu* (No. 753), “desirous of doing” *āsansu* “desirous,” *bhikshu* “a beggar.”

**भ्राजभासधुर्विबुतोर्जिपूजुयावस्तुवः . क्विप् । ३ ।**

**। १७७ ।**

**विभ्राट् । भाः ।**

No. 893.—The affix KWIP (see No. 888) comes AFTER the verbs BHRÁJ “to shine,” BHÁS “to shine,” DHURV “to injure,” DYUT “to shine,” ÚRJ “to be strong,” PRÍ “to fill,” JU “to move rapidly,” AND SHṬU “to praise” when it is PRECEDED BY the word GRÁVAN “a stone.” Thus *vibhrđj* “splendid,” *bhas* “light.”

**राल्लोपः । ६ । ४ । २१ ।**

रेफाच्छोर्लोपः कौ भलादौ क्ङिति च । धूः । विद्युत् । ऊर्कः । पूः ।  
दृशियहणस्यापकर्षोञ्जवतेर्दीर्घः । जूः । यावस्तुत् ।

No. 894.—AFTER the letter R, let there be ELISION of the letters *chh* and *v*, when *kwi* (i. e. *kwip*—No. 893) follows, or an affix beginning with a *jhal* and having an indicatory *k* or *ñ*. Thus [from *dhurv* we have] *dhur* “who injures,” and so *vidyut* “lightning,” *úrk* “strength,” and *púr* “what fills.”

In the case of *jú* “swift,” (according to the opinion of the *Mahá-bhāshya*) a long vowel is the substitute of *ju* to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No. 852 (which, *Patanjali* holds, is wide enough to provide for all that the supplementary rule of *Kātyāyana*, No. 895, refers to). [In the word] *grāvastut* “a stone-worshipper” (the *t* comes from No. 828).

क्विचिप्रचक्षायतस्तुकटप्रजुश्रीणां दीर्घाऽसंप्रसारणं च । वक्तोति वाक् ।

No. 895.—“WHEN KWIP follows, THE LONG vowel is the substitute OF VACH “to speak,” PRACHCHH “to ask,” AYATA-STU “to praise long,” KATA-PRU “to move through a mat,” JU “to move rapidly,” AND SRI “to serve,” AND there is NO SUBSTITUTION OF A VOWEL for the semi-vowel (by No. 675).” Thus *vák* “the voice” (the organ which speaks).

**द्वेः शूडनुनासिके च । ६ । ४ । १६ ।**

सतुक्कस्य हस्य वस्य च क्रमात् श ऊट् एतावादेशौ स्तः कौ अनुनासिकादौ भलादौ क्ङिति च । पृच्छतीति प्राट् । आयतं स्तोति आयतस्तूः । कटं प्रवते कटप्रः । जूरक्तः । अयति हरिं श्रीः ।

No. 896.—AND OF CHH with *tuk* (No. 120) AND OF V, respectively, *ś* AND *úṭh* are the substitutes, WHEN *kwi* follows, or A NASAL, or what, beginning with a *jhal*, has an indicatory *k* or *ñ*. Thus, from *prichchati* “he asks,” *prát* (Nos. 165 and 334) “who asks,” *dyatastú* “who praises long,” *kataprá* “a worm” (which gets through mats); the word *jú* has been mentioned (under No. 894); *śrī* “the goddess Lakshmi” (who serves Hari).

**दान्त्रीशसयुयुजस्तुदसिसिचमिहपतदशनहः  
करणे । ३ । २ । १८२ ।**

दाबादेः शृत् स्यात् करणेऽर्थे । दात्यनेन दात्रम् ।

No. 897.—Let the affix *shṭran*, WITH THE SENSE OF INSTRUMENT come AFTER the verbs DĀP “to cut,” NĪ “to lead,” ŚAS “to hurt,” YU “to join,” YUJ “to join,” SHṬU “to praise,” TUD “to inflict pain,” SI “to bind,” SICH “to sprinkle,” MIH “to urinate,” PAT “to fall,” DAŚ “bite,” AND NAH “to bind.” Thus *ḍātra* “that with which one cuts” (e. g. a sickle).

**तितुत्रतयसिसुसरकसेषु च । ७ । २ । ६ ।**

एषां दशानामिण् न । शस्त्रम् । योत्रम् । योक्तम् । स्तोत्रम् । तोत्रम् । सेत्रम् । सेकम् । मेढ्रम् । पत्रम् । दंष्ट्रा । नद्धी ।

No. 898.—AND the augment *it* (No. 433) is not that of these ten affixes, viz. TI (i. e. *ktin* or *ktich*), TUN, SHṬRAN, TAN, KTHAN, KSI, SUCH, SARAN, KAN, AND SA. Thus *śastra* (No. 897) “a weapon,” *yotra* “the tie that fastens the yoke,” *yoktra* “the tie of the yoke,” *stotra* “a panegyric,” *tottra* “a goad,” *setra* “a ligament,” *sektra* “a sprinkling vessel,” *meḍhra* “the penis,” *pattra* “a vehicle,” *daṇṣhtrā* (No. 334) “a molar tooth,” *naddhrt* (Nos. 389 and 586) “a thong.”

**अर्तिलूधूसूखनसहचर इत्रः । ३ । २ । १८४ ।**

अरित्रम् । लवित्रम् । धवित्रम् । सवित्रम् । खनित्रम् । सहित्रम् । चरित्रम् ।

No. 899.—Let the affix *ITRA* come AFTER the verbs RĪ “to go,” LŪ “to cut,” DHŪ “to shake,” SHŪ “to bring forth,” KHAN “to dig,” SHAH “to bear,” AND CHAR “to go.” Thus *aritra* “a rudder,” *lavitra* “a sickle,” *dhavitra* “a fan,” *savitra* “cause of production,” *khanitra* “a spade,” *sahitra* “patience,” *charitra* “instituted observance,” or “a narrative.”

**पुबः संज्ञायाम् । ३ । २ । १८५ ।**

पवित्रम् ।

No. 900.—[The affix *itra* comes] AFTER the verb PŪ “to purify,” WHEN THE SENSE IS simply APPELLATIVE [and not descriptive]. Thus *pavitra* “the sacrificial thread.”



## अथोणादयः ।

Now of the affixes “*un*, &c.”

कृवापाजिमिस्वदिसाध्यशूभ्य उण् । करोतीति कारः । वायुः । पायुर्गुदम् । जायुरौषधम् । मायुः मित्तम् । स्वादुः । साध्नोति परकार्यमिति साधुः । आशु शीघ्रम् ।

No. 901.—Let the affix UṆ come AFTER the verbs KRI “to make,” VÁ “to blow,” PÁ “to drink,” JI “to overcome,” MI “to scatter,” SHWAD “to be pleasant to the taste,” SÁDH “to accomplish,” AND AŚ “to pervade.” Thus *káru* “an artisan,” *váyu* “the wind,” *páyu* “the organ of excretion,” *jáyu* “a drug,” (which “overcomes disease”), *máyu* “the bile,” *swádu* “sweet,” *sádhu* “who accomplishes the object of another”—hence “virtuous,” *ásu* “quickly.”

उणादयो बहुलम् । ३ । ३ । १ ।

एते वर्तमाने संज्ञायां च बहुलं स्युः । केचिदविहिता अण्युच्चाः ।

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।

कार्याद्विद्यादनूबन्धमेतच्चास्त्रमुणादिषु ॥

No. 902.—Let these affixes—viz. UṆ, &c., with the force of the present [i. e. implying neither past time nor future], and with a sense simply appellative [and not descriptive], be attached DIVERSELY [—see No. 823—]. Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes “*un*, &c.” is this—that “when, in appellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word], what are the indicatory letters [which the affix must have possessed in order to produce the result].”

तुमुन्गुलौ क्रियायां क्रियार्थायाम् । ३ । ३ ।

१० ।

क्रियार्थायां क्रियायामुपपदे भविष्यत्यर्थे धातोरौ स्तः । मान्तत्वादव्ययत्वम् । कृष्णं द्रष्टुं याति । कृष्णं दर्शको याति ।

No. 903.—These two affixes—viz. TUMUN AND ṆWUL are placed after a verbal root, with the force of the future, WHEN the word in con-

struction therewith is another VERB [denoting an action performed] FOR THE SAKE OF THE [future] ACTION. What ends in *tumun*, since it ends in *m*, is indeclinable, according to No. 400. Thus *krishnaṁ drashtuṁ yāti* or *krishnaṁ darśako yāti* "he goes to see [—i. e. goes for the sake of seeing—] Kṛishṇa."

**कालसमयवेलासु तुमुन् । ३ । ३ । १६७ ।**

**कालः समयो वेला वा भोक्तुम् ।**

No. 904.—The affix *TUMUN* may be applied, WHEN the word in construction is [not a verb—see No. 903—but] *KĀLA*, *SAMAYA*, OR *VELĀ*, "time." Thus *kāla bhoktum*, or *samayo bhoktum*, or *velā bhoktum*, "time to eat"—or "time for eating."

**भावे । ३ । ३ । १८ ।**

**सिद्धावस्थापन्ने धात्वर्थे वाच्ये धातोर्घञ् । पाकः ।**

No. 905.—The affix *ghan* comes after a root, WHEN THE SENSE OF THE ROOT is denoted as having attained to the completed state. Thus *pāku* (Nos. 489 and 832) "maturity."

**अकर्तरि च कारके संज्ञायाम् । ३ । ३ । १९ ।**

**क्रिर्तृभिन्ने कारके घञ् ।**

No. 906.—AND the affix *ghan* [comes after a root], WHEN THE SENSE IS that of an APPELLATIVE—THE WORD being RELATED [to the verb from which its name is deduced—see No. 945—] but NOT as AGENT.

**घञि च भावकरणयोः । ६ । ४ । २७ ।**

**रञ्जेर्नलोपः स्यात् । रागः । अनयोः क्रिम् । रज्यत्यस्मिन्निति रङ्गः ।**

No. 907.—AND WHEN *GHAN* (No. 906) FOLLOWS, IN THE SENSE OF STATE OR INSTRUMENT, there is elision of the *n* of the root *rañj* "to colour." Thus *rāga* "passion" (—the instrument *by* which objects are coloured). Why in these two senses? Witness *raṅga* "a theatre"—the place *in* which the passions [are addressed].

**निवासचितिशरीरोपसमाधानेष्वदेश्च कः । ३ ।**

**३ । ४१ ।**

एषु चिनेतिर्घञ् आदेशश्च कः । उपसमाधानं राशीकरणम् । निकायः ।  
कायः । गोमयनिकायः ।

No. 908.—The affix *ghan* comes after the root *chi* “to gather,” AND K IS the substitute OF THE INITIAL [*ch*], IN THESE TENSES—viz.—a DWELLING, a FUNERAL PILE, THE BODY, AND COLLECTION. “Collection” means making a heap. Thus *nikāya* “a dwelling,” *kāya* “a funeral pile” or “the body,” *gomayanikāya* “a heap of cow-dung.”

एरच् । ३ । ३ । ५६ ।

इवर्णान्तात् । चयः । जयः ।

No. 909.—AFTER a root ending in I or f, there is the affix ACH, Thus *chaya* “gathering,” *jaya* “victory.”

ऋदोरप् । ३ । ३ । ५७ ।

ऋवर्णान्तादुवर्णान्ताच्चाप् । करः । गरः । यवः । स्तवः । लवः । पवः ।

No. 910.—AFTER a root ending in RĪ, OR in U or Ū, there is the affix AP. Thus [from *krī* “to scatter” *kara* “scattering,” from *grī* “to swallow”] *gara* “poison,” [from *yu* “to join”] *yava* “barley,” (from *shṭu* “to praise”) *stava* “praise,” (from *lū* “to cut”) *lava* “reaping,” (from *pū* “to purify”) *pava* “winnowing (corn).”

घञर्थे कविधानम् । प्रस्यः । विघ्नः ।

No. 911.—“WHEN THE SENSE IS THAT OF GHAN (Nos. 905, &c.) the affix KA IS DIRECTED to be employed.” Thus *prastha* (No. 524) “a certain measure,” *vighna* (Nos. 540 and 314) “an obstacle.”

द्वितः क्तिः । ३ । ३ । ८८ ।

No. 912.—The affix KTRI comes AFTER THAT verb WHICH HAS AN INDICATORY DU.

क्तेर्मम् नित्यम् । ४ । ४ । २० ।

क्रिप्रत्ययान्तन्मप् निर्वृत्तेऽर्थे । पाक्रेण निर्वृत्तं पक्रिमम् । हुवप् । उक्त्रिमम् ।

No. 913.—OF the affix KTRI (No. 912), MAP IS ALWAYS the augment, when the sense is that of completion. Thus *paktrima* “what is ripe,” [and, from the root *ḍuvap*] *uptrima* (No. 584) “sown—(as a field).”

द्वितोऽणुच् । ३ । ३ । ८९ ।

दुवेष कम्पने । वेपयुः ।

No. 914.—AFTER THAT verb WHICH HAS AN INDICATORY TU, the affix ATHUCH comes. Thus, from *tuvepri* “to tremble,” *vep̥t̥hu* “a trembling.”

यजयाचयतविच्छप्रच्छरक्षो नङ् । ३ । ३ । ६० ।

यजः । याच्ना । यचः । विञ्चनः । प्रञ्चनः । रक्षः ।

No. 915.—The affix NAṆ comes AFTER the verbs YAJ “to worship,” YÁCH “to ask for,” YAT “to strive,” VICHCHH “to shine,” PRACHCHH “to ask,” AND RAKSH “to preserve.” Thus *yajña* “sacrifice,” *yáchñá* “solicitation,” *yatna* “effort,” *viśna* (VI. 4. 19.), “lustre,” *praśna* “a question,” *rakshna* “protection.”

स्वपो नन् । ३ । ३ । ६१ ।

स्वप्नः ।

No. 916.—The affix NAN comes AFTER the verb SWAP “to sleep.” Thus *swapna* “a dream.”

उपसर्गे घेः किः । ३ । ३ । ६२ ।

प्रधिः । उपधिः ।

No. 917.—Let the affix KI come AFTER A GHU (No. 662), WHEN AN UPASARGA [precedes it]. Thus [from *dhá* “to have”] *pradhi* “the periphery of a wheel,” and *upadhi* “fraud.”

स्त्रियां क्तिन् । ३ । ३ । ६४ ।

स्त्रीलिङ्गे भावे क्तिन् । घञोऽपवादः । कृतिः । स्तुतिः ।

No. 918.—To express the action by a word IN THE FEMININE, the affix .KTIN is added. This supersedes *ghan* (No. 905). Thus *kṛiti* “action,” *stuti* “praise.”

कृत्वादिभ्यः क्तिन् निष्ठावद्वाच्यः । तेन नत्वम् । कीर्ण्यः । लूनः । धूनः । पूनः ।

No. 919.—“AFTER verbs ending in ṚÍ, AND after the verbs LÚ “to cut,” &c. the affix KTIN SHOULD BE DECLARED to be LIKE a NISHṬHÁ (No. 866).” Hence (No. 868) there is the substitution of *n* for the *t* in the examples *kṛnni* “scattering,” *lāni* “reaping,” *dhūni* “agitation,” *pūni* “destruction.”

संपदादिभ्यः क्तिप् । संपत् । विपत् । आपत् । क्तिवपीष्यते । संपत्तिः । विपत्तिः । आपत्तिः ।

No. 920.—“The affix KWIP comes AFTER SAṆPAT [i. e. after the verb *pāḍ* “to go” with the prefix *saṁ*], &c.” *saṇpat* “prosperity,” *vipat* “calamity,” *āpat* “calamity.” The affix *ktin* also is wished in this case, by *Patañjali*. Thus *saṇpatti*, *vipatti*, *āputti*.

**ऊतियूतिजूतिसातिहेतिकीर्तयश्च । ३ । ३ । ९९ ।**

एते निपात्यन्ते ।

No. 921.—AND these words—viz. *ÚTI* “preserving, sport,” *YÚTI* “joining,” *JÚTI* “velocity,” *SÁTI* “destruction,” *HETI* “a weapon,” AND *KÍRTI* “are anomalous forms.

**ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च । ६ । ४ । २० ।**

एषामुपधायाः क. रयोऽह. अनुनासिके कौ भलादौ कङिति च । ऊतिः । क्विप् । जूः । तूः । सूः । ऊः । मूः ।

No. 922.—When an affix beginning with a nasal, or *kwi* (i. e. *kwip*), or one beginning with a *jhal* and having an indicatory *k* or *ñ*, follows, then *úth* is substituted in the room OF THE PENULTIMATE letter AND of the *v* of these words—viz. *JWAR* “to have fever,” *TWAR* “to hasten,” *SRIW* “to go,” *AV* “to protect,” AND *MAV* “to blind.” Thus *úti* “preserving,” and, with the affix *kwip*, *júr* “one who has fever,” *túr* “one who is quick,” *srú* “a sacrificial ladle,” *ú* “a protector,” *mú* “one who binds.”

**इच्छा । ३ । ३ । १०१ ।**

इषेर्निपातोऽयम् ।

No. 923.—The form *ICHCHHÁ* “desire,” from *ish* “to wish,” is irregular.

**अ प्रत्ययात् । ३ । ३ । १०२ ।**

प्रत्ययान्तेभ्यः स्त्रियामकारः प्रत्ययः स्यात् । चिकीर्षा । पुत्रकाम्या ।

No. 924.—AFTER verbs that end in AN AFFIX, let there be the affix *A*, the word being feminine.

Thus [after *kṛi*, by No. 756, has become *chikīrsha* “to wish to do,” the affix *a* is added by this rule, and elided by No. 505, and then, the feminine termination *tāp* (No. 1341) presents itself, so that we have] *chikīrshā* “the desire to do,” *putrakāmyā* (No. 772) “desire of a son.”

**गुरोश्च हलः । ३ । ३ । १०३ ।**

**गुरुमतो हलन्तात् स्त्रियामः प्रत्ययः । ईहा ।**

No. 925.—AND let the affix *a* come AFTER THAT verb WHICH HAS A HEAVY vowel (No. 484) AND ends in A CONSONANT, when the word [to be formed] is feminine. Thus (—see No. 924—) *ihā* “effort.”

**गयासअन्यो युच् ३ । ३ । १०७ ।**

**अकारस्यापवादः । कारणा । हारणा ।**

No. 926.—AFTER verbs ending in *ṇi* (No. 747) AND AFTER *ās* “to sit,” AND *śrānth* “to loose,” there is the affix *YUCH*—to the exclusion of *a* (Nos. 924 and 925). Thus *kāruṇā* (No. 836) “the causing to do,” *kāruṇā* “the causing to take.”

**नपुंसके भावे क्तः । ३ । ३ । ११४ ।**

No. 927.—The affix *KTA* is added, WHEN THE ACTION is expressed—the word being IN THE NEUTER.

**ल्युट् च । ३ । ३ । ११५ ।**

**हसितम् । हसनम् ।**

No. 928.—AND the affix *LYUṬ* [is added under the circumstances stated in No. 927]. Thus *hasitam* or *hasanum* (No. 836) “laughter.”

**पुंसि संज्ञायां घः प्रायेण । ३ । ३ । ११८ ।**

No. 929.—The affix *GHA* is added, WHEN the word is [to be] AN APPELLATIVE, [the word being] GENERALLY IN THE MASCULINE.

**ह्लादेर्घेऽङ्गुपसर्गस्य । ६ । ४ । ८६ ।**

**द्विप्रभृत्युपसर्गहीनस्य ह्लादेर्ह्रस्वो घे । दन्तच्छदः । आकुर्वन्त्यस्मिच्चित्याकरः ।**

\* No. 930.—WHEN the affix *GHA* FOLLOWS, a short vowel is substituted in the room of *chhul* “to cover” [in its form—No. 741—*CHHĀDI*] when DESTITUTE OF TWO OR MORE UPASARGAS. Thus *dantachchhada* “the lip” [—that by which the teeth are covered]. The word *ākara* “a mine” [is derived from *kṛi* “to do”—No. 929]. A mine is so named because men “work (*ākurvanti*) in it.”

**अवे तृस्तोर्घञ् । ३ । ३ । १२० ।**

**अवतारः । अवस्तारो अवनिका ।**

No. 931.—WHEN there is the *upasarga* AVA, the affix GHAN comes AFTER the verbs TRÍ “to cross” AND STRÍ “to spread.” Thus *avatára* “the descent (or incarnation) of a deity,” *avastára* “a screen round a tent.”

हलश्च । ३ । ३ । १२१ ।

हलन्ताद् घञ् । घापवादः । रमन्ते योगिनोऽस्मिन्निति रामः । अपमृज्य-  
तेऽनेन व्याध्यादिरित्यपामार्गः ।

No. 932.—AND AFTER a verb ending in A CONSONANT, there is *ghañe* to the exclusion of *gha* (No. 929). Thus [from *ram* “to sport”] *rāma* “Rāma”—i. e. in whom the devout delight; *apāmārga* “that [plant] by which disease or the like is cleared away.”

ईषद्दुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल् । ३ । ३ । १२६ ।

एषु दुःखसुखार्थेषूपपदेषु खल् । तयोरेवेति भावे कर्मणि च । कृच्छ्रे ।  
दुष्करः कटो भवता । अकृच्छ्रे । ईषत्करः । सुकरः ।

No. 933.—The affix KHAL is added to a verb, when ÍSHAD AND DUR AND SU are combined with it IN THE SENSE OF UNPLEASANTLY OR PLEASANTLY. According to No. 820, this affix appears only when the sense is that of the *action* or the *object*. Thus—in the sense of unpleasantly—*dushkarah* (VIII. 3. 41.) *kaṭo bhavatá* “a mat is difficult for your honour to make;” and in the sense of pleasantly—*ishatkara* “that which is made by little at a time,” *sukara* “what is made with ease.”

आतो युच् । ३ । ३ । १२८ ।

खलोऽपवादः । ईषत्पानः सोमो भवता । दुष्यानः । सुपानः ।

No. 934.—AFTER a verb ending in LONG Á, there is the affix YUCH, to the exclusion of *khal* (No. 933). Thus *ishatpānah* (No. 836) *somo bhavatá* “the Soma-juice is to be drunk by you, Sir, by little at a time,” *dushpāna* “difficult to be drunk,” *supāna* “easy to be drunk.”

अलंखल्वोः प्रतिषेधयोः प्राचां क्ता । ३ । ४ । १८ ।

प्रतिषेधार्थेऽलंखल्वोरुपपदयोः त्वा । दो दद्वोः । अलं दत्त्वा । घुमा-  
स्येतीत्वम् । पीत्वा खलु । अलंखल्वोः किम् । मा कार्षीत् । प्रतिषेधयोः  
किम् । अलंकारः ।

No. 935.—According to the practice OF THE ANCIENTS, the affix *KTWÁ* comes after a verb, WHEN there are in combination with it *ALAÑ* AND *KHALU* IN THE SENSE OF PROHIBITION. Thus, from *dā* “to give,” which, No. 879, substitutes *dath*, we have *alanutwá* “do not give” and, from *pá* “to drink,” which, by No. 625, substitutes long *i*, we have *pítwa khulu* “do not drink.” Why do we say “when there are *alan* and *khulu*?” Witness *má kārshít* (Nos. 469 and 475) “let him not do.” Why do we say “in the sense of prohibition?” Witness *alanākára* “decoration.”

**समानकर्तृकयोः पूर्वकाले । ३ । ४ । २१ ।**

समानकर्तृकयोर्धात्वर्थयोः पूर्वकाले विद्यमानाद्वातोः त्वा । स्नात्वा  
व्रजति । द्वित्वमतन्त्रम् । भुत्वा पीत्वा व्रजति ।

No. 936.—WHEN THE actions signified by two verbs HAVE THE SAME AGENT, the affix *ktwá* comes after that verb which is concerned ABOUT A TIME ANTERIOR to that of the other. Thus *snátwá vrajati* “having bathed, he goes”—[i. e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus *bhuktwá pítwá vrajati* “having eaten and having drunk, he goes.”

**न क्त्वा सेट् । १ । २ । १८ ।**

सेट् त्वा क्त्वा स्यात् । शयित्वा । सेट् किम् । कृत्वा ।

No. 937.—Let the affix *KTWÁ*, when WITH the augment *IT*, be as if it had NOT an indicatory *k*—[i. e. there shall be the substitution of *guṇa* in spite of No. 467]. Thus [from *śi* “to sleep”] *śayitwá* “having sleep.” Why do we say “when with the augment *it*?” Witness *kṛitwá* “having done”—[where the augment *it*—see No. 510—does not appear, and there is no substitution of *guṇa*.]

**रलो व्युपधाद्गुलादेः संश्रृष । १ । २ । २६ ।**

इष्योष्योपधाद्गुलादे रलन्तात् परौ त्वासनौ सेटौ वा क्तौ स्तः ।  
द्युत्वा । द्योत्वा । लिखित्वा । लेखित्वा । व्युपधात् किम् । वर्तित्वा ।  
रलः किम् । सेवित्वा । हलादेः किम् । शयित्वा । सेट् किम् । भुत्वा ।

No. 938.—The affixes *ktwá* AND *SAN*, having the augment *it* are optionally regarded as possessing an indicatory *k*, when they, come AFTER THAT verb WHICH HAS I, Í, U, or Ú, AS ITS PENULT, WHICH BEGINS WITH A CONSONANT, AND ends with A RAL [i. e. any consonant but *y*



or *v*]. Thus *dyutitwá* or *dyotitwá* "having shone," *likhitwá* or *lekhitwá* "having written." Why do we say "which has *u* or *i* as its penult?" Witness *varitwá* "having remained" [where the substitution of *guna*, through No. 937, is compulsory]. Why after that which "ends with a *ra*?" Witness *sevitwá* "having served" [where the root ends with *v*, which is not a *ra*]. Why after that "which begins with a consonant?" Witness *eshitwá* "having gone." Why "having the augment *i*?" Witness *bhuktwá* "having eaten"—[where, through the absence of the augment, the case does not come within the scope of No. 937].

**उदितो वा । ७ । २ । ५६ ।**

उदितः परस्य त्व इडा । शमित्वा । शान्त्वा । देवित्वा । व्युत्वा ।  
दधातिर्हिः । हित्वा ।

No. 939.—Of *ktwá* coming AFTER THAT root WHICH HAS AN INDICATORY U, it is OPTIONALLY the augment. Thus [from *śamu* "to be tranquil"] *śamitwá* or *śántwa* (No. 775) "having been tranquil," [from *divu* "to play"] *devitwá* (No. 937) or *dyútwa* (VI. 4. 19.) "having played." The verb *dhá* "to hold" substitutes (by No. 878) *hi*, "giving" *hitwá* "having held."

**जहातेश्च क्ति । ७ । ४ । ४३ ।**

हित्वा । हाङ्स्तु हात्वा ।

No. 940.—AND OF the verb *há* "to abandon," the substitute is *hi*—[see No. 878]. Thus *hitwá* "having abandoned." But [when *ktwá* comes] after *há* "to go," we have *hátwá* "having gone."

**समासेऽनञ्पूर्वे क्त्वा ल्यप् । ७ । १ । ३७ ।**

अव्ययपूर्वपदेऽनञ्समासे त्वो ल्यबादेशः । तुक् । प्रकृत्य । अनञ् किम् ।  
अङ्गत्वा । अव्ययपूर्वपदे किम् । परमङ्गत्वा ।

No. 941.—WHEN the word is A COMPOUND, THE FIRST MEMBER OF WHICH IS an indeclinable but NOT *NAÑ*, then *LYAP* is substituted in the room of *KTWÁ*. Thus [when *kri* "to make" is compounded with *pra*—No. 48—*lyap* is substituted for *ktwá*; and, as it succeeds—see No. 163—to the possession of the indicatory *k*, we have—from No. 823—the augment] *tuk*—and so *prakṛityu* "having commenced making."

Why do we say "but not *nan*?" Witness *akritivā* "not having made." Why do we say "the first member of which is an *indeclinable*?" Witness *paramakritivā* "having made permanent."

**आभीक्ष्ण्ये णमुल् च । ३ । ४ । २२ ।**

आभीक्ष्ण्ये दोत्ये पूर्वविषये णमुल् त्वा च ।

No. 942.—WHEN REITERATION is to be expressed, both *ktivā* AND *NAMUL* [are admissible] in the case of an action's being antecedent [to another action—see No. 936]

**नित्यवीप्सयोः । ८ । १ । ४ ।**

आभीक्ष्ण्ये वीप्सायां च दोत्ये पदस्य द्वित्वं स्यात् । आभीक्ष्ण्यं तिङन्तेष्वथयसंज्ञकेषु कृदन्तेषु च । स्मरं स्मरं नमति शिवम् । स्मृत्वा स्मृत्वा । पायं पायम् । भोजं भोजम् । श्रावं श्रावम् ।

No. 943.—WHEN CONTINUALNESS AND SUCCESSION are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with *krit* affixes which (—see No. 400—) are termed indeclinables. Thus *smāraṇ smāraṇ* (No. 942) *namati śivam* "having repeatedly remembered Śiva, he bends," *smṛitvā smṛitvā* "having repeatedly remembered," *pāyam pāyam* "having drunk repeatedly," *bhojaṇ bhojaṇ* "having eaten repeatedly," *śrāvaṇ śrāvaṇ* "having heard repeatedly."

**अन्यथैवकथमित्यंशु सिद्धाप्रयोगश्चेत् । ३ । ४ ।**

२७ ।

एष कृञा णमुल् स्यात् सिद्धेऽप्रयोगे । यस्यैवभूतश्चेत् कृञ् । व्यर्थत्वात् प्रयोगान् इत्यर्थः । अन्ययाकारम् । एवंकारम् । कथंकारम् । इत्थंकारं भुङ्क्ते । सिद्धेति किम् । शिरोऽन्यया कृत्वा भुङ्क्ते ।

**इति कृदन्तप्रक्रिया ।**

No. 944.—WHEN the words *ANYATHĀ* "otherwise," *EVAM* "so," *KATHAM* "how?" AND *ITTHAM* "thus," are compounded with the verb, then let *namul* come after *kriṇ* "to make," IF it be such that ITS OMISSION WOULD BE UNOBJECTIONABLE—that is to say, when, in consequence of the non-significance of the *kriṇ*, it is not worth em-

ploying. Thus *anyathākāram*, *evankāram*, or *kuthankāram*, or *itthankāram bhuñkte*—"he eats otherwise—he eats so—how does he eat?—he eats thus," Why do we say "if its omission would be unobjectionable?" Witness *śiro'nyathā kṛtvā bhuñkte* "he eats, having turned his head aside"—[where the *kṛit* could not be spared].

So much for the treatment of words ending with the *kṛit* affixes.

कारकम् ।

OF THE CASES.

प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा ।

२ । ३ । ४ई ।

नियतोपस्थितिकः प्रातिपदिकार्थः । मात्रशब्दस्य प्रत्येकं योगः । प्रातिपदिकार्थमात्रे लिङ्गमात्राद्याधिक्ये संख्यामात्रे च प्रथमा स्यात् । प्रातिपदिकार्थमात्रे । उच्चैः । नीचैः । कृष्णः । श्रीः । ज्ञानम् । लिङ्गमात्रे । तटः । तटी । तटम् । परिमाणमात्रे । द्रोणो व्रीहिः । वचनं संख्या । एकः । द्वौ । बहवः ।

No. 945.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz.]—Let there be THE FIRST case-affix, WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR where there is the additional sense of GENDER only, OR MEASURE only, OR NUMBER only. Thus—where the sense is only that of the crude-form—*uchchaih* "aloft," *ntchaih* "below," *kṛishṇah* "Kṛishṇa," *śrīh* "the goddess Lakshmi," *jñānam* "knowledge;" where there is the additional sense of gender only—*tatūh* or *tatī* or *tatam* "the bank of a river;"—where there is the additional sense of measure only—*drono vṛihih* "rice—a *drona* (in measure);"—"number," here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word *eka* "one," would not take *su*, nor *dwi* take *au*, nor *bahu* take *jas*—for an affix is never applied in order to give a sense which is implied in the word—as *singularity* is in *eka*, *duality* in *dwi*, and *plurality* in *bahu*—so we have *ekah*, "one," *dwau* "two," *bahavah* "many."

सम्बोधने च । २ । ३ । ४३ ।

प्रथमा । हे राम ।

No. 946.—AND WHEN the sense is that of ADDRESSING, the first case-affix is employed. Thus *he ráma* (No. 153) “O Ráma!”

**कर्तुरीप्सिततमं कर्म । १ । ४ । ४६ ।**

कर्तुः क्रिययाप्तमिष्टतमं कारकं कर्मसंज्ञं स्यात् ।

No. 947.—Let THAT, related to the action, WHICH IT IS INTENDED SHOULD BE MOST AFFECTED by the act OF THE AGENT, be called the OBJECT.

**कर्मणि द्वितीया । २ । ३ । २ ।**

अनुक्ते कर्मणि द्वितीया । हरिं भजति । अभिहिते तु कर्मादौ प्रथमा । हरिः सेव्यते । लक्ष्म्या सेवितः ।

No. 948.—WHEN THE OBJECT is not denoted [by the termination of the verb—i. e. when the verb does not agree with it], let THE SECOND case-affix be attached to the words. Thus *harim bhajati* “he worships Hari,” where, not the object of worship, but the agent is specified by the tense-affix *tip*—No. 419—]. But when the object, &c. is denoted by the termination of the verb, [let the *first* case-affix be attached to the word]. Thus *harim sevate* “Hari is served,”—[where the termination of the verb—see No. 801—specifies the *object* :] and so too in *lakshmyá sevitat* “served by Lakshmi,” [where—see Nos. 867 and 820—the termination specifies the *object*].

**अकथितं च । १ । ४ । ५१ ।**

अपादानादिविशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात् ।

No. 949.—AND let THAT related to the action, WHICH IS NOT “SPOKEN OF,” [see No. 950—] as coming under any of the special relations of ‘ablation’ or the like [although it stands in such a relation to the verb, and, if so “spoken of,” must be put in the ablative or the like,] be called *object*.

दुस्त्राचपचदण्डरुधिप्रच्छिन्नशुशुभ्रमन्यमुषाम् ।

**एषाम् ।**

कर्मयुक् स्यादकथितं तथा स्याचीदृक्प्रवहाम् ॥ १ ॥

गां दोग्धि पयः । बलिं याचते वसुधाम् । तण्डुलानोदनं पचति । गर्गान् शतं दण्डयति । व्रजमवस्थाद्वि गाम् । माणवकं पन्यान् पृच्छति । वृत्तमवधि-

नोति फलानि । माणवकं धर्मं ब्रूते । शास्ति वा । शतं जयति देवदत्तम् ।  
सुधां क्षीरनिधिं मग्नान्ति । देवदत्तं शतं मुष्णाति । ग्राममजां नयति । हरति  
कर्षति वहति वा । अर्थनिवन्धनेयं संज्ञा । बलिं भित्तते वसुधाम् । माणवकं  
धर्मं भाषते । अभिदत्ते । वक्ति । इत्यादि ।

No. 950.—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No. 949—] which is connected with the object of the verbs DUH “to milk,” YÁCH “to ask for,” PACH “to cook,” DAND “to fine,” RUDH “to obstruct,” PRACHCHH “to ask,” CHI “to collect,” BRÚ “to speak,” ŚÁS “to instruct,” JI “to conquer,” MANTH “to churn,” and MUSH “to steal,”—and so too of NĪ “to lead,” HRI “to take,” KRISH “to drag,” and VAH “to carry.”

Thus—“he milks the cow (for) milk,” “he asks the earth (of) Bali,” “he cooks the raw rice (so that it becomes) boiled rice” [—cf. “he cooks oatmeal into porridge”—]; “he fines the Gargas a hundred (pieces of money),” “he shuts up the cow (in) the cow-pen,” “he asks the boy (which is) the road,” “he gathers fruit (from) the tree,” “he expounds virtue (to) the boy,” or “teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out ambrosia (from) the ocean of milk,” “he steals a hundred (from) Devadatta,” “he leads the goats (to) the village,” or “takes them,” or “drags them.”

This term [viz. the term *object* as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have *balin bhi'shate vasudhān* “he begs (as well as *yíchatī* asks) the earth (from) Bali,” “he talks of (*bhāshate*), names (*abhidhatte*), tells of (*vakti*) virtue (to) the boy,”—&c.

**साधकतमं करणम् । १ । ४ । ४२ ।**

क्रियासिद्धौ प्रकृष्टोपकारकं करणसंज्ञं स्यात् । स्वतन्त्र इति कर्तृसंज्ञा ।

No. 951.—Let THAT WHICH IS ESPECIALLY AUXILIARY in the accomplishment of the action be called THE INSTRUMENT. The term “agent,” as defined at No. 745, is applied to that which is spoken of as independent.

**कर्तृकरणयोस्त्वतीया । २ । ३ । १८५ ।**

अनभिहिते कर्तरि करणे च तृतीया स्यात् । रामेण बाणेन हतो बाली ।

No. 952.—WHEN THE AGENT AND THE INSTRUMENT are not specified by the termination of the verb [i. e. when the verb is not in agreement with them—[let THE THIRD case-affix be employed. Thus “Báli was killed by Ráma with an arrow.”

**कर्मणा यमभिप्रैति स संप्रदानम् । १ । ४ । ३२ ।**

दानस्य कर्मणा यमभिप्रैति स संप्रदानसंज्ञः ।

No. 953.—HE WHOM ONE WISHES TO CONNECT WITH THE OBJECT OF giving—[i. e. with the gift—shall] be called THE RECIPIENT.

**चतुर्थी संप्रदाने । २ । ३ । १३ ।**

विप्राय गां ददाति ।

No. 954.—Let THE FOURTH case-affix be employed, WHEN THE SENSE IS THAT OF THE RECIPIENT. Thus “he gives a cow to the Bráhman.”

**नमः स्वस्तिस्वाहास्वधालंवषड्योगाच्च । २ । ३ ।**

१६ ।

एभिर्योगे चतुर्थी । हरये नमः । प्रजाभ्यः स्वस्ति । अग्नये स्वाहा ।

पितृभ्यः स्वधा । अलमिति पर्यःपर्ययहणम् । तेन दैत्येभ्यो हरिरलं प्रभुः समर्थः शक्त इत्यादि ।

No. 955.—AND let the *fourth* case-affix be employed IN CONNECTION WITH [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWAHÁ, SWADHÁ; and with ALAM AND VASHAT.

Thus—“Salutation to Hari”—“Prosperity to the people”—“An offering to Fire”—“An offering to the manes.” The word *alam* is here taken in the sense of “sufficient for” or “equal to”—so that [the same construction is admissible with equivalent terms—and we may say] “Hari is enough for (*alam*), or is the master of (*prabhu*), or is a match for (*samartha*), or is able to overcome (*śakta*), the Titans.”

**ध्रुवमपायेऽपादानम् । १ । ४ । २४ ।**

अपायो विश्लेषस्तस्मिन् साध्ये यद्ब्रुवमवधिभूतं कारकं तदपादानसंज्ञं स्यात् ।

No. 956.—WHEN there is DEPARTURE FROM A FIXED POINT, let it be called ABLATION. By “departure” is meant “separation.” When

this is to be expressed, let that fixed point which is the limit denoted by a word dependent on the verb, be called (the limit of) ablation.

**अपादाने पञ्चमी । २ । ३ । २८ ।**

यामाद्यायाति । धावतोऽश्वात् पतति । इत्यादि ।

No. 957.—WHEN [the word denotes that from which there is] ABLATION (No. 956), let THE FIFTH case-affix be employed. Thus—“he comes from the village,” “he falls from a galloping horse,” &c.

**षष्ठी शेषे । २ । ३ । ५० ।**

कारकप्रतिपदिकार्थव्यतिरिक्तः स्वस्वामिभावादिसः शेषस्तत्र षष्ठी । राज्ञः पुरुषः । कर्मोदीनामपि संबन्धमात्रविज्ञायां षष्ठ्यैव । सतां गतम् । सर्पिषो ज्ञानीति । मातुः स्मरति । एधो द्रकस्योपस्कृति । भजे शम्भोश्चरणयोः ।

No. 958.—Let THE SIXTH case-affix be employed IN THE REMAINING CASES—that is to say—where there is a sense, such as the relation between property and its owner, different from that of a word related to a verb, and from that of a crude word. Thus “the King’s man.”

[Here it may be observed that the application of the term *kāraka* is not co-extensive with that of the term *case*. The *kāraka*—as its etymology indicates—stands in a relation dependent on the *verb*—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered *kāraka* “that which is directly related to the action.”]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an oblation,” “he adores the two feet of Śiva.”

**आधारोऽधिकरणम् । १ । ४ । ४५ ।**

कर्तृकर्मद्वारा तच्चिष्टक्रियाया आधारः कारकमधिकरणं स्यात् ।

No. 959.—Let that which is related to the action as THE SITE of the action, which action is located in this or that site by the agent or object, be called THE LOCATION.

[When we say “he cooks in the house,” the site is determined by the agent:—and when we say “he cooks rice in a pot,” the location is determined by the object.]

## सप्तम्यधिकरणो च । २ । ३ । ३६ ।

चकाराद्वरान्तिकार्येभ्यः । औपश्लेषिको वैययिकोऽभिव्यापकश्चेत्याधार-  
स्त्रिधा । कटे आस्ते । स्यात्यां पचति । मोक्षे इच्छास्ति । सर्वस्मिन्वात्मास्ति ।  
वनस्य दूरे अन्तिके वा ।

## इति विभक्त्यर्थाः ।

No. 960.—AND WHEN the sense is that of LOCATION (No. 959), THE SEVENTH case-affix is employed. By the “and” it is meant that it is employed also after words meaning “far off” or “near.” A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) “he sits on (i. e. in contact with) the mat,” or “he cooks rice in (i. e. which is actually contained within) the pot;” (2) “his desire is (bent) on salvation—(i. e. is figuratively wrapt up in it as its object); (3) “Soul is in all” (i. e. is co-extensive with the universe). “Far from, or near, the wood.”

So much for the sense of the case-affixes.

### समासः ।

### OF COMPOUND WORDS.

### समासः पञ्चधा ।

तत्र समसनं समासः स च विशेषसंज्ञाविनिर्मुक्तः केवलसमासः प्रथमः ।  
प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो द्वितीयः । प्रायेणोत्तरपदार्थप्रधानस्तत्पुरु-  
षस्तृतीयः । तत्पुरुषभेदः कर्मधारयः । कर्मधारयभेदो द्विगुः । प्रायेणान्यपदा-  
र्थप्रधानो बहुव्रीहिश्चतुर्थः । प्रायेणोभयपदार्थप्रधानो द्वन्द्वः पञ्चमः ।

No. 961.—COMPOUNDS ARE OF FIVE KINDS. Here a compound means an aggregation. That which is destitute of any peculiar name being “merely a compound,” is the 1st kind. That called *Avyayībhāva* (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called *Tatpuruṣa* (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the *Tatpuruṣa* class is called *Karmadhāraya* (No. 1002.) A subdivision of the *Karmadhāraya* class is called *Dvīḍḍu* (No. 983). That called *Bahuvrīhi* (No. 1034)—



in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dvandv* (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

## समर्थः पदविधिः । २ । १ । १ ।

पदसंबन्धी यो विधिः स समर्थश्रितो बोध्यः ।

No. 962.—A RULE WHICH RELATES TO complete WORDS [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only TO THOSE words THE SENSES OF WHICH ARE CONNECTED. [For example—according to No. 992, one noun may combine with another which is in the genitive so that for “a binder of books” we may substitute “a book-binder:”—but it is necessary that the two words should be in construction—for, if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books”—but with “sheaves.”]

## प्राक् कडारात् समासः । २ । १ । ३ ।

कडारः कर्मधारय इत्यतः प्राक् समास इत्यधिक्रियते ।

No. 963.—The word “COMPOUND” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point AS FAR AS the aphorism “KADĀRĀH *karmadhāraye*” (II. 2. 38).

## सह सुपा । २ । १ । ४ ।

सुप् सुपा सह वा समस्यते । समासत्वात् प्रतिपदिकत्वेन सुपो लुक् । परार्थाभिधानं वृत्तिः । कृतद्रुतसमासैकशेषसनाद्यन्तधातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थावबोधकं वाक्यं त्रिविधः । स च लौकिकोऽलौकिकश्चेति द्विधा । तत्र पूर्वं भूत इति लौकिकः । पूर्वं अम् भूत सु इत्यलौकिकः । भूतपूर्वः । भूतपूर्व चरडिति निर्देशात् पूर्वनिपातः ।

No. 964.—A word ending in a case-affix may optionally be compounded WITH a word ending in A CASE-AFFIX. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the

separate portions of which it may be composed] is the 'function' [of an expression]. There are five 'functions' [of five different kinds of expression]—viz. those belonging to [what ends with] a *kṛit* affix (No. 329) or a *tad-īhita* affix (No. 1067).—to a 'compound' (No. 961), to a 'partial remainder' (No. 145), and to a verb that ends with *san* or the like (No. 502). An expression explanatory of the force of the 'function' is called its 'analysis' or 'solution' and this is of two kinds—popular and technical. For example, the explanation "*pūrvam bhūtaḥ*" is the popular solution, and "*pūrva + am, bhūtaḥ + su*" is the technical analysis, of the expression *bhūta-pūrvam* "formerly been" [which furnishes an example of the rule No. 964, under consideration]. In this example the anomaly [—as regards placing the principal word first instead of the secondary term—see No. 969—[of the word *pūrva*, is in accordance with the example [of Pāṇini] in the aphorism "*bhūta-pūrve charaṭ*" (V. 3. 53).

इवेन सह समासो विभक्त्यन्तोपपन्नः । वागर्थो द्वयवागर्थो विविधः ।

## इति केवलसमासः प्रथमः ।

No. 965.—[A word enters into] COMPOSITION WITH IVA "like," AND there is NOT ELISION OF THE CASE-AFFIX. Thus *vāgarthāviva* "like a word and its meaning."

So much for the first kind—that which is "merely compound."

### अव्ययीभावः ।

OF THE AVYAYIBHĀVA OR INDECLINABLE COMPOUND.

### अव्ययीभावः । २ । १ । ५ ।

अधिकारोऽयम् । प्राक् तत्पुरुषात् ।

No. 966.—The term AVYAYIBHĀVA—i. e. "the becoming an indeclinable"—is a regulating expression [to be understood in each aphorism] as far as No. 982.

अव्ययं विभक्तिसमीपसमृद्धिव्युद्ध्यर्थभावात्त्यया-  
संप्रतिशब्दप्रादुर्भावपश्चाद्यथानुपूर्व्ययोगपक्षसादृ-  
श्यसंपत्तिसाकल्यान्तवचनेषु । २ । १ । ६ ।

विभक्त्यर्थोद्विषु वर्तमानमध्ययं सुबन्तेन सह नित्यं समस्यते । प्रायेणात्रि-  
यहो नित्यसमासः । प्रायेणास्वपदविग्रहो वा । विभक्तौ । हरि ङि अधि  
इति स्थिते ।

No. 967.—AN INDECLINABLE No. 399 employed WITH THE SENSE OF A CASE-AFFIX, OR OF NEAR TO, or PROSPERITY, or ADVERSITY, or ABSENCE OF THE THING, or DEPARTURE, or NOT NOW, or the PRODUCTION OF SOME SOUND, or AFTER, or ACCORDING TO, or ORDER OF ARRANGEMENT, or SIMULTANEOUSNESS, or LIKENESS, or POSSESSION, or TOTALITY or TERMINATION, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words:—or its analysis must, for the most part be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—viz. *hari + ŋi + adhi*—[where the “indeclinable” *adhi* “upon” is to be employed with the sense of the 7th case-affix *ŋi*—we look forward].

**प्रथमानिर्दिष्टं समासउपसर्जनम् । १ । २ । ४३ ।**

**समासशस्त्रे प्रथमानिर्दिष्टमुपसर्जनं स्यात् ।**

No. 968.—IN a rule onjoining COMPOSITION, let THAT WHICH IS EXHIBITED WITH THE 1ST case-affix [i. e. let the word which is exhibited in the nominative] be called the UPASARJANA or “secondary.” [Thus the *adhi*, in the example under No. 967, being an “indeclinable,” is the *upasarjana*, because the term “indeclinable,” in No. 967, is in the 1st case].

**उपसर्जनं पूर्वम् । २ । २ । ३० ।**

समासे उपसर्जनं प्राक् प्रयोज्यम् । इत्यधेः प्राक् प्रयोगः । सुपो लुक् । एकदेशविज्ञातस्यानन्यत्वात् प्रातिपदिकसंज्ञायां स्वाद्युत्पत्तिः । अव्ययीभावश्चेत्यव्ययत्वात् सुपो लुक् । अधिहरि ।

No. 969.—The UPASARJANA (No. 968) is to be placed FIRST in a compound. Hence [in the example proposed in No. 967] the *adhi* [being the ‘indeclinable’ which is exhibited with the first case-affix in No. 967] is to be placed first—[thus *adhi + hari + ŋi*]. Then (No. 768) there is

elision of the case-affix—[leaving *adhi+hari*]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [viz. the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a “crude form,”—the case-affixes, *su*, &c., again present themselves (—No. 140)—; and they are again finally, elided (No. 403) in consequence of this compound’s being an ‘indeclinable,’ according to No. 402. Thus we have *adhihari* “upon Hari.”

**अव्ययीभावश्च । २ । ४ । १८ ।**

अयं नपुंसकं स्यात् । गाः पातीति गोपाः । तस्मिन्नित्यधिगोपम् ।

No. 970.—AND let AN AVYAYIBHĀVA compound be neuter. Thus, from *gopā* “one who tends cows,” we have *adhigopam* (Nos. 269 and 971) “on the cowherd.”

**नाव्ययीभावादतोऽम् त्वपञ्चम्याः । २ । ४ । ८३ ।**

अदन्तादव्ययीभावात् सुपो न लुक् तस्य पञ्चमीं विना अमादेशः ।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYAYIBHĀVA compound that ends IN A. In the room of it,—BUT NOT IF it is THE 5TH case-affix,—there is the substitute AM.

**तृतीयासप्तम्योर्बहुलम् । २ । ४ । ८४ ।**

अदन्तादव्ययीभावात् तृतीयासप्तम्योर्बहुलमभावः । उपह्णणम् । उपह्णणेन । मद्राणां समृद्धिः सुमद्रम् । यवनानां व्युद्धिर्दुर्धनम् । मत्तिकाणामभावो निर्मत्तिकम् । हिमस्यात्ययोऽतिहिमम् । निद्रा ऽसंप्रति न युज्यत इत्यतिनिद्रम् । हरिशब्दस्य प्रकाश इति हरिः । विष्णोः पश्चादनुविष्णुः । योग्यतावीप्सापदार्थानतिवृत्तिसादृश्यानि यथार्थाः । रूपस्य योग्यमनुरूपम् । अर्थमर्थं प्रति प्रत्यर्थम् । शक्तिमनतिक्रम्य यथाशक्ति ।

No. 972.—The change to *am* (No. 971) OF THE 3RD AND 7TH case-affixes coming after an *Avyayibhāva* compound that ends in *a*, occurs DIVERSELY (—see No. 823). Thus *upakṛishnam* or *upakṛishnena* “near to Kṛishṇa;” [and, as further examples of No. 967,] *sumadram* “well (or prosperous) with the Madras,” *duryavanam* “ill with the Yavanas,” *nirmakshikam* “free from flies,” *atikhimam* “on the departure of the cold weather,” *atinidram* “wakefully;”—i. e.

sleep being *not now* engaged in—; *itihari* “the exclamation ‘Hari’”—[thus *vaishṇavagrihe itihari vartate* “in the house of the Vaishṇava there is the cry of ‘Hari, Hari’”]; *anuvishnu* “after Vishṇu”—[i. e. following or worshipping him]. The meanings intended by the word *yathá*, [which, in the list at No. 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond, something,’ and ‘likeness.’ Thus *anurúpaṃ* “in a corresponding manner,” *pratyartham* “according to each several object or signification,” *yathásakti* “according to one’s ability”—[i. e. not going beyond one’s power].

**अव्ययीभावे चाकाले । ६ । ३ । ८१ ।**

सहस्य सः स्यादव्ययीभावे न तु काले । हरेः सादृश्यं सहरि । ज्येष्ठ-  
स्यानुपूर्व्येणेत्यनुज्येष्ठम् । चक्रेण युगपत् सचक्रम् । सदृशः सख्या ससखि ।  
तत्राणां संपत्तिः सतत्रम् । तृणमप्यपरित्यज्य सतृणमस्ति । अग्निमन्यपर्यन्तमधीते  
साग्नि ।

No. 973.—IN AN AVYAYÍBHÁVA compound let *sa* be the substitute of *saha*, BUT NOT WHEN the word in composition means a portion of TIME. Thus *sahuri* “like Hari,” then again, *anújyeshtham* (No. 967) “in the order of seniority,” *sachakram* “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), *sasakhi* “like a friend,” *sukshatram* “as warriors ought,” *satṛiṇam* “even to the grass” he eats—[i. e. the whole]—not leaving even a scrap—, *ságni* “as far as the chapter of fire [i. e. the whole Veda]”—he reads.

**नदीभिश्च । २ । १ । २० ।**

नदीभिः सह संख्या वा समस्यते । समाहारे चायमिष्यते । पञ्चगङ्गम् ।  
द्वियमुनम् ।

No. 974.—AND WITH names of RIVERS a numeral may be compounded. It is wished [by *Patañjali*] that this should refer to their junction. Thus *pañchagaṅgam* “at the meeting of the five rivers Ganges” [viz. near the Mádhavaráo ghát at Benares], *dviyamunam* “at the meeting of the two Yamunas.”

**तद्धिताः । ४ । १ । ७६ ।**

आ पञ्चमसमाप्तेरधिकारोऽयम् ।

No. 975.—The expression “the affixes called TADDHITA” (i. e.—see No. 1067—“relating or belonging to that” which is primitive—is the regulating expression [to be understood in all the aphorisms] from this point to the end of *Pāṇini's* Fifth Lecture.

**अव्ययीभावे शरत्प्रभृतिभ्यः । ५ । ४ । १०७ ।**

शरदादिभ्यष्टच् स्यात् समासान्तोऽव्ययीभावे । शरदः समीपमुपशरदम् । प्रतिविपाशम् ।

No. 976.—WHEN the compound is AN AVYAYIBHÁVA, let (the *taddhita*-affix—No. 975—) *tach* (No. 148) come AFTER the words *śARAD*, &c., as the final of the compound. Thus *upaśaradam* (No. 971) “near the autumn,” *prativipāśam* along the river *Vipāśa*.”

जराया जरस् च । उपजरसम् । इत्यादि ।

No. 977.—“AND *JARAS* substituted in the room OF *JARÁ* (No. 181)”—[shall come under the head of *śarad* &c.”] Thus *upajarasam* (No. 976) “when decay is near,”—&c.

**अनश्च । ५ । ४ । १०८ ।**

अवन्तादव्ययीभावाट्च् ।

No. 978.—AND AFTER that *Avyayibháva* which ends in AN, let there be *tach* (No. 976).

**नस्तद्धिते । ६ । ४ । १४४ ।**

नान्तस्य भस्य देर्लोपस्तद्धिते । उपराजम् । अध्यात्मम् ।

No. 979.—WHEN A TADDHITA-affix (No. 975) FOLLOWS, there is elision OF the last vowel with what follows it (No. 51) of what ends in N and is called a *bha* (No. 185). Thus [there is elision of the *an* of *rājan* “a king” and *ātman* “the soul,” followed by the *taddhita*-affix *tach*—see No. 976—in virtue of the commencing of which affix with a vowel these words then take the name of *bha*—and we have] *uparājam* “under the king,” *adhyātmam* “over or in the spirit.”

**नपुंसकादन्यतरस्याम् । ५ । ४ । १०९ ।**

अचन्तं यत् क्लीबं तदन्तादव्ययीभावाट्च् वा । उपचर्मम् । उपचर्म ।

No. 980.—The *taddhita*-affix *tach* (No. 975) is OPTIONALLY placed AFTER an *Avyayibháva* compound ending with A NEUTER word that ends in *an*. Thus *upacharmam* or *upacharma* “near the skin.”

## FEMININES ENDING IN CONSONANTS.

हलन्ताः स्त्रीलिङ्गाः ।

नहो धः । ८ । २ । ३४ ।

भलि पदान्ते च ।

No. 389.—The letter DH is the substitute for the final OF the verb NAHA, when *jhal* follows, or at the end of a *pada*.

नहिवृतिवृषिव्यधिरुचिसहितनिषु क्त्वा । ६ । ३ । ११६ ।

क्विवन्तेषु पूर्वपदस्य दीर्घः । उपानत् । उपानहौ । उपानत्सु । क्विवन्त-  
त्वात् कुत्वेन घः । उष्णिक् । उष्णिहौ । उष्णिग्भ्याम् । द्वौः । दिवौ । दिवः ।  
द्वुभ्याम् । गीः । गिरौ । गिरः । एवं पूः । चतस्रः । चतस्र्याम् । का । के ।  
काः । सर्ववत् ।

No. 390.—WHEN the verbs NAHA “to bind,” VRITA “to be,” VRISH “to rain,” VYADH “to pierce,” RUCH “to shine,” SHAHA “to bear,” AND TAN “to stretch,” ENDING WITH KWIP, FOLLOW, a long vowel is the substitute of the *pada* which precedes in the compound.

The word *upānah* “a slipper” (thus formed from *upa + nah + kwip*) makes 1. s. *upānat* (Nos. 330, 199, and 389), 1. d. *upānahau*, 7. p. *upānatsu*.

In the case of the word *ushnik* “a metre of the Vedas,” as it takes *gh* (No. 331) in consequence of its ending in *kwip* (No. 328), we find 1. s. *ushnik*. Again 1. d. *ushnihau*, 3. d. *ushnigbhyām*.

The word *div* “the sky” makes 1. s. *dyaush* (No. 289), 1. d. *divau*, 1. p. *divah*, 3. d. *dyubhyām* (No. 290).

The word *gir* “speech” makes 1. s. *gīh* (Nos. 199, 380, and 110), 1. d. *girau*, 1. p. *girah*. In the same way *pur* “a city” makes 1. s. *pūh*.

The word *chatvr* “four” substitutes *chatusri* (No. 248) in the feminine; and by No. 249, the letter *r* is substituted for *ri*, when a vowel follows. Thus we have 1. p. *chatusrah*. In the 6. p. *chatusrinām*, the vowel is not lengthened—see No. 250.

The feminine of *kim* “who” is like *sarvā* (No. 244).—1. s. *kā* (Nos. 297, &c.), 1. d. *ke*, 1. p. *kāh*.

यः सौ । ७ । २ । ११० ।

इदमो वस्य यः । इयम् । त्यदाकात्वम् । पररूपत्वम् । टाप् । दश्चेति  
मः । इमे । इमाः । इमाम् । अनया । हलि लोपः । आभ्याम् । आभिः ।  
अस्यै । अस्याः २ । अनयोः । आसाम् । अस्याम् । आसु । सक् । सजः ।  
साम्याम् । त्यदाकात्वम् । टाप् । स्या । त्ये । त्याः । एवम् । तद् । एतद् ।  
वाक् । वाचौ । वाभ्याम् । वात्तु । अप्शब्दो नित्यं बहुवचनान्तः । अप्तृ-  
च्चिति दीर्घः । आपः ।

No. 391.—Instead of the *d* of *idam* “this,” there is *y*, WHEN *SU* FOLLOWS. Thus 1. s. *iyam* (No. 298). In the other cases No. 213 directs the substitution of short *a* for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long *ā* (*tāp*) is added by No. 1341; the *d* is changed to *m* by No. 301; and, the base having thus become *imā*, we have 1. d. *ime* (No. 240), 1. p. *imīth*, 2. s. *imām*. In the 3. d. and subsequent cases the *id* is changed to *an* by No. 302; and, in the 3. s., *e* is substituted for the final by No. 342, giving *anayā*. By No. 303 there is elision of the *id*, when the case-affix begins with a consonant, so that we have 3. d. *ābhayām*, 3. p. *ābhīh*. In the 4. s. by No. 244, *asyai*, 5. and 6. s. *asyāh*, 6. d. *anayoh* (No. 242), 6. p. *āsām* (Nos. 174 and 303), 7. s. *asyām* (Nos. 335 and 219), 7. p. *āsu*.

The word *sraj* “a garland” makes 1. s. *sraḥ* (Nos. 328, 199, 334, 82, and 331), 1. p. *srajah*, 3. d. *sragbhayām*.

The pronoun *tyad* “that” substitutes *a* for the final (Nos. 213 and 300), and, taking the feminine termination *tāp*, gives 1. s. *syā* (No. 338) 1. d. *tye*, 1. p. *tyāh*. In the same way *tad* “that,” and *etad* “this.”

The word *vāc* “speech” makes 1. s. *vāḥ* (No. 333), 1. d. *vāchau*, 3. d. *vāgbhayām*, 7. p. *vākshu* (No. 169).

The word *ap* “water” always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. p. *āpah*.

**अपो भि । ७ । ४ । ४८ ।**

अपस्तकारो भादौ प्रत्यये । अद्विः । अद्भ्यः । अपाम् । अप्सु । दिक् । दिग् । दिशः । दिभ्याम् । त्यदादिष्विति दृशेः क्तिन्विधानादन्यत्रापि कृ-  
त्वम् । दृक् । दृग् । दृशौ । दृभ्याम् । स्विट् । त्विषौ । त्विट्भ्याम् । सस-  
जुषोरिति हत्वम् । सजूः । सजुषौ । सजूर्भ्याम् । आशीः । आशिषौ । आशी-



भ्याम् । असौ । उत्त्वमत्वे । अमू । अमूः । अमुया । अमूभ्याम् । अमूभिः ।  
अमुभ्यै । अमूभ्यः । अमुभ्याः २ । अमुयोः २ । अमूषाम् । अमुष्याम् । अमूषु ।

## इति हलन्ताः स्त्रीलिङ्गाः ।

No. 392.—The letter *t* is the substitute OF the word AP “water,” WHEN a *pratyaya* beginning with BH FOLLOWS. Thus 3. p. *adbhik* (No. 82), 4. p. *adbhyah*. Again 6. p. *apām*, 7. p. *apsu*.

The word *dis* “space” makes 1. s. *dig* or *dik* (Nos. 328 and 331), 1. p. *āisah*, 3. d. *digbhyaṁ*.

Since it is directed (No. 376) that *dris* shall take the affix *kwin* when attached to the pronouns *tyad*, &c, the word *dris* (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. s. *drik* or *drig* “sight,” 1. d. *drīshu*, 3. d. *drigbhyaṁ*.

The word *twish* “light” makes 1. s. *twit* (No. 82), 1. d. *īwishau*, 3. d. *twidbhyaṁ*.

The word *sajush* “a friend,” by No. 123, substitutes *r* for its final at the end of a *pada*, which the word is when, by No. 26, the *su* of the 1. s. has been rejected. The vowel is then lengthened by No. 380, and the *r* becomes *visarga* by No. 110, giving *sajūh*, 1. d. *sajushau*, 3. d. *sajūrbhyaṁ*. In the same way *āsish* (for *āsīs*) “a benediction” makes 1. s. *āsīh*, 1. d. *āsishau*, 3. d. *āsīrbhyaṁ*.

The pronoun *adas* makes 1. s. *asau* (No. 385). In the other cases, the substitution of *u* and *m* (by No. 386) having taken place, we have 1. d. *amū*, 1. p. *amūh*, 3. s. *amuyā*, 3. d. *amūbhyaṁ*, 3. p. *amūbhik*, 4. s. *amushyai* (Nos. 244 and 169), 4. p. *amūbhyaḥ*, 5 and 6. s. *amushyāh* (Nos. 244 and 169), 6. and 7. d. *amuyoh*, 6 p. *amūshām* (No. 174), 7. s. *amushyām* (No. 169), 7. p. *amūshu*.

So much for feminines ending in consonants.

## हलन्ता नपुंसकलिङ्गाः ।

स्वमोर्लुक् । दत्वम् । स्वनङ्त् । स्वनङ्ही । चतुरनङ्हुहोरित्याम् । स्वनङ्गाहि । पुनस्सद्वत् । शेषं पुंवत् । वाः । वारी । वारि । वारा । वार्थ्याम् । चत्वारि । किम् । के । कानि । इदम् । इमे । इमानि ।

NEUTERS ENDING IN CONSONANTS.

No. 393.—“In the case of neuters we have ELISION (*luk*) OF SU

AND AM No. 270)." In the case of *anaḍuh* (No. 287), there is the substitution of *d*. Thus we have 1. s. *swanaḍud* or *swanaḍut* "having good cattle," 1. d. *swanaḍuhí* (No. 259). In the 1. p., by No. 284, there is the augment *ám*, and thus, by No. 264, we have *swanaḍwánhi*. Again the same in the 2. p. The rest is like the masculine (Nos. 285, &c.).

The word *vár* "water" makes 1. s. *váh* (No. 110), 1. d. *vári* (No. 259), 1. p. *vári* (No. 262), 3. s. *várd*, 3. d. *várbhyám*.

The word *chatur* "four" (by Nos. 262 and 284) makes *chatwári*.

The interrogative *kim* "who, which, what?" makes 1. s. *kim* (No. 270), 1. d. *ke* (Nos. 297 and 259), 1. p. *kéni*.

The pronoun *idam* "this" makes 1. s. *idam* (No. 270), 1. d. *ime* (Nos. 301 and 259), 1. p. *imáni*.

अन्वादेशे नपुंसके एनद्रुक्तव्यः । एनत् । एने । एनानि । एनेन । एनयोः ।  
ब्रह्म । विभाषा द्विश्योः । अह्नी । अहनी । अहानि ।

No. 394.—"It SHOULD BE MENTIONED (see No. 306) that IN A SUBSEQUENT PROPOSITION, ENAT is the substitute for *idam* or *etad*, IN THE NEUTER." Thus 1. s. *enat* (No. 270), 1. d. *ene* (Nos. 213 and 259), 1. p. *enáni*, 3. s. *enena*, 6. d. *enayoh*.

The word *brahman* "the Supreme" makes 1. s. *brahma* (Nos. 270 and 200).

According to No. 274, the word *ahan* "a day" makes 1. d. *ahní* or *ahání*:—1. p. *aháni* (Nos. 263 and 197).

अहन् । ८ । २ । ई८ ।

अहचित्यस्य रुः पदान्ते । अहोभ्याम् । दण्डि । दण्डिनी । दण्डीनि ।  
दण्डिना । दण्डिभ्याम् । सुपथि । ठिलोपः । सुपथी । सुपथ्यानि । ऊर्ज ।  
ऊर्जा । उर्जा । नरजानां संयोगः । तत् । ते । तानि । यत् । ये । यानि ।  
एतत् । एते । एतानि । गवाक् । गोची । गवाञ्ची । पुनस्तद्वत् । गोचा ।  
गवाभ्याम् । शकृत् । शकृती । शकृन्ति । ददत् ।

No. 395.—The word *AHAN* substitutes *ru* at the end of a *pada*. Thus 3. d. *ahobhyám* (No. 126).

The word *daṇḍin* "having a staff" makes 1. s. *daṇḍi* (Nos. 270 and 200), 1. d. *daṇḍiní* (No. 259), 1. p. *daṇḍini* (Nos. 262 and 197) 3. s. *daṇḍiná*, 3. d. *daṇḍibhyám* (Nos. 184 and 200).

The word *supathin* "having a good road" makes 1. s. *supathi*. By the elision of *i* directed in No. 328, and then, by No. 259, we have 2. d. *supathí*. In the 1. p. (Nos. 263, 321, and 322) *supantháni*.

The word *úrj* "strong" makes 1. s. *úrċ* (No. 333), 1. d. *úrĵ*, 1. p. *úrĵi*. the conjunction of the consonants being in the order of *u*, *r*, and *j*.

The pronoun *tad* "that" makes 1. s. *tat* (Nos. 270 and 165), 1. d. *te*, 1. p. *tánt*. So *yad* "who, which," makes 1. s. *yat*, 1. d. *ye*, 1. p. *yáni*, and *etad* "this" makes 1. s. *etut*, 1. d. *ete*, 1. p. *etáni*.

The word formed of *go* "a cow," and *añċhu* "to worship," and signifying "a worshipper of cows," makes 1. s. *gavák* (Nos. 363, 59, and 333), 1. d. *gochí* (No. 56), 1. p. *garáñchi* No. 264). Again there is the same form in the 2nd case. In the 3. s. *gochá*, 3. d. *garághyám*. [N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction]

The word *śukrit* "ordure" makes 1. s. *śukrit*, 1. d. *śakrití*, 1. p. *sakrinti* (No. 264).

The participle *dadat* "giving" makes 1. s. *dadat*.

**वा नपुंसकस्य । ७ । १ । ७६ ।**

**अभ्यस्तात् परस्य वा नुम् सर्वनामस्थाने । ददन्ति । ददति । तुदत् ।**

No. 396.—*Num* (No. 374) shall OPTIONALLY be the augment OF the affix *śatři* coming after a NEUTER reduplicate, when a *sarvānāmas-thāna* (No. 263) follows. Thus 1. p. *dadanti* or *dadati*.

The participle *tudat* "paining" is next declined.

**आच्छीनद्योर्नुम् । ७ । १ । ८० ।**

**अवर्णान्तात् परो यः शतुरवयवस्तदन्तस्य नुम् वा शीनद्योः । तुदन्ती । तुदति । तुदन्ति । भात् । भान्ती । भाती । भान्ति । पचत् ।**

No. 397.—*NUM* shall optionally be the augment of that which ends with a portion (*a*) of the affix *śatři* coming AFTER what ends in A OR Á, WHEN ŚÍ (No. 259) OR a NADÍ (No. 215) FOLLOWS.

For example, the verbal root *tud* (No. 693) taking the affix *śatři* becomes *tuda*; and then, with the participial affix, it becomes *tudat* (No. 300), which, by this rule, makes 1. d. *tudantí* or *tudatí*. By No. 264, 1. p. *tudanti*. And so *bhát* "shining" (root *bhú*), 1. d. *bhántí* or *bhátí*, 1. p. *bhánti*.

By the *nadí*, in this aphorism, the feminine affix *ñíp* (*i*) is intended.

The root *pach* takes the affix *śap* (No. 419), and its participle *pachat* "cooking" falls under the next rule.

## शप्श्यनोर्नित्यम् । ७ । १ । ८१ ।

शप्श्यने।रात् परो यः शतुरव्यवस्तदन्तस्य नुम् शीनद्योः । पचन्ती । पचन्ति । दीव्यत् । दीव्यन्ती । दीव्यन्ति । धनुः । धनुशी । सान्तेति दीर्घः । नुम्बि-  
सर्जनीयेति षः । धनूंषि । धनुषः । धनुर्ध्याम् । एवं चतुर्हविरादयः । पयः । पयसी । पयांसि । पयसा । पयोभ्याम् । सुपुम् । सुपुंसी । सुपुमांसि ।  
अदः । विभक्तिकार्यम् । उत्त्वमत्वे । अमू । अमूनि । शेषं पुंवत् ।

## इति हलन्ता नपुंसकलिङ्गाः ।

No. 398.—*Num* shall INVARIABLY be the augment OF that which ends with a portion of the affix *satrī* which comes after the *a* derived from *śAP* (No. 419) OR *śYAN* (No. 670), when *śī* or a *nadī* follows.

Hence *pachat* (No. 397) makes 1. d. *pachantī*. In the 1. p. *pachanti*. In like manner *dīvyat* "sporting" (No. 669) makes 1. d. *dīvyantī*, 1. p. *dīvyanti*.

The word *dhanus* "a bow" makes 1. s. *dhanuh* (Nos. 270, 123, and 110); 1. d. *dhanushī* (No. 169). In the 1. p., as the word ends in *s* (No. 371), the vowel is lengthened, and the *s* is changed to *sh* notwithstanding the intervention of *num* (No. 381), giving *dhanūnshi*. In the 3. s. *dhanushā*, 3. d. *dhanurbhyām* (No. 123). In the 3. s. *dhanushā*, 3. d. *dhanurbhyām* (No. 123). In like manner *chakshus* "any eye," *havis* "clarified butter," &c. The word *payas* "water" makes 1. s. *payah* (Nos. 270, &c.), 1. d. *payasī*, 1. p. *payānsi* (No. 371), 3. s. *payasā*, 3. d. *payobhyām* (Nos. 123 and 126). The word *supunś* "of which the men are good" makes 1. s. *supum* (Nos. 270 and 26), 1. d. *supunśī*, 1. p. *supumānsi* (Nos. 383, 316, and 371). In the neuter of the pronoun *adas* "that," 1. s. *adah*, the various alterations of the case-affixes (directed in Nos. 259, 262, 172, &c.) first take place; and then the substitution of *u* and *m* (No. 386) having been made, we get 1. d. *amū*, 1. p. *amūni*. The rest is like the masculine.

So much for neuters ending in consonants.

## अव्ययानि ।

## स्वरादिनिपातमव्ययम् । १ । १ । ३७ ।

स्वर । अन्तर । प्रातर । पुनर । सनुतर । उच्चैस् । नीचैस् । शनैस् ।

अधक् । अते । युगपत् । आरात् । पृथक् । ह्यस् । श्वस् । दिवा । रात्रौ ।  
 सायम् । चिरम् । मनाक् । ईषत् । जोषम् । तूष्णीम् । बहिस् । अवस् ।  
 समया । निकषा । स्वयम् । वृथा । नक्तम् । नञ् । हेतौ । इद्वा । अद्वा ।  
 सामि । वत् । ब्राह्मणवत् । क्षत्रियवत् । सना । उपधा । तिरस् । सनत् ।  
 सनात् । अन्तरा । अन्तरेण । ज्योक् । कम् । शम् । सहसा । विना । नाना ।  
 स्वस्ति । स्वधा । अलम् । वषट् । औषट् । वैषट् । अन्यत् । अस्ति । उपांशु ।  
 क्षमा । विहायसा । दोषा । मृषा । मिथ्या । मुधा । पुरा । मिथो । मिथस् ।  
 प्रायस् । मुहुस् । प्रबाहुकम् । प्रवाहिका । प्रायहलम् । अभीक्ष्णम् । साकम् ।  
 सार्धम् । नमस् । हिरक् । धिक् । अथ । अम् । आम् । प्रताम् । प्रशान् । प्रतान् ।  
 मा । माङ् । आकृतिगणोऽयम् । च । वा । ह । अह । एव । एवम् । नूनम् ।  
 शश्वत् । युगपत् । भूयस् । कूपत् । सूपत् । कुवित् । नेत् । चेत् । घञ् ।  
 यत्र । तत्र । कच्चित् । नह । हन्त । माकिः । माकीम् । नकिः । ताकीम् ।  
 माङ् । नञ् । यावत् । तावत् । त्वे । न्वे । द्वे । रे । औषट् । वैषट् ।  
 स्वाहा । स्वधा । वषट् । ओम् । तुम् । तथाहि । खलु । किल । अथ ।  
 सुष्ठु । स्म । आदह । उपसर्गविभक्तिस्वरप्रतिरूपकाश्च । अवदत् । अहंयुः ।  
 अस्तितीरा । अ । आ । इ । ई । उ । ऊ । ए । ऐ । ओ । औ । पशु । शुक्म् ।  
 यथाकथाच । पाट् । प्याट् । अङ् । है । हे । भोः । अये । घ । विषु ।  
 एकपदे । पुत् । आतः । चादिरव्याकृतिगणः । तस्मिन्नादयः प्राक् पाशपः ।  
 सस्प्रभृतयः प्राक् समासान्तेभ्यः । अम् । आम् । कृत्वोऽर्थाः । तसिवती ।  
 नानाऔ । एतदन्तमव्ययम् । अत इत्यादि ।

OF INDECLINABLE WORDS.

No. 399.—SWAR, &c. AND the PARTICLES (*nipāta*) are called INDECLINABLES.

These are *swar* "heaven," *antar* "midst," *prātar* "in the morning," *punar* "again," *sanutar* "in concealment," *uchchais* "high," *nichais* "low," *śanais* "slowly," *ridhak* "rightly," *rite* "except," *yugapat* "at once," *ārdt* "far, near," *prithak* "apart," *hyas* "yesterday," *swas* "to-morrow," *divā* "by day," *rātrau* "in the night," *śāyam* "at eve," *chiram* "a long time," *manāk* "a little," *śhat* "a little," *josham* "silently," *tūshṇīm* "silently," *vahis* "outside," *avas* "outside," *samayā* "near," *nikashā* "near," *swayam* "of one's self," *vriṭhā* "in vain," *nuktum* "at night," *nan* "not," *hetau* "by reason of," *iddhā* "truly," *addhā* "evidently," *sāmi* "half," *vat* "like," (e. g. *brāhmaṇavat* "priestly," *kshatriyavat* "like a Kshatriya"), *sandā* "perpetually,"

*upadhā* "division," *tiras* "crookedly," *sanat* or *sanāt* "perpetually," *antard* or *antareṇa* "without, except," *jyok* "quickly," *kum* "water, ease," *śam* "ease," *sahasā* "hastily," *vinā* "without," *nānā* "various," *swasti* "greeting," *swadhā*, (interjection) "oblation to manes," *ulam* "enough," *vashaṭ*, *śraushaṭ*, and *vaushaṭ* (interjections) "oblation of butter," *anyat* "otherwise," *asti* "existence," *updānu* "privately," *kṣhamā* "patience, pardon," *viḥdyaśā* "aloft, in the air," *doshā* "in the evening," *mṛishā* and *mithyā* "falsely," *mādhā* "in vain," *purā* "formerly," *mītho* or *mīthas* "mutually," *pratyus* "frequently," *muhus* "repeatedly," *pravāhukam* or *pravāhikā* "at the same time," *āryahalam* "violently," *abhihiṣkṣṇam* "repeatedly," *sākam* or *sārdham* "with," *namas* "reverence," *hiruk* "without," *dhik* "fie!" *atha* "thus," *am* "quickly," *ām* "indeed, yes," *pratām* "with fatigue," *prasān* "alike," *pratān* "widely," *mā* or *mān* "do not."

The foregoing class of words ("swar, &c."), is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (*nipātā*), viz. *cha* "and," *vā* "or," *ha* (an expletive), *aḥa* (vocative particle), *eva* "only, exactly," *evam* "so, thus," *nūnam* "certainly," *śaśwat* "continually," *yugapat* "at once," *bhūyas* "repeatedly," *kūpat* "excellently," *sūpat* "excellently," *kuvit* "abundantly," *net* or *chet* "if," *chan* "if," [the *ṇ* is indicatory], *yatra* "where," *tatra* "there," *kachhit* "what if?," *naha* "no," *hantu* "ah!" *mākim*, *mākm*, or *nakih*, "do not," *ākim* "indeed!," *mān* "do not," *nañ* "not," *yāvat* "as much as," *tāvat* "so much," *twai*, *nvai*, or *dwai* "perhaps," *rai* (disrespectful interjection), *śraushaṭ*, *vaushaṭ* or *swadhā* (interj.) "oblation to the gods," *swadhā* "oblation to manes," *vashaṭ* "oblation to the gods," *om* (mystical ejaculation typical of the three great deities of the Hindú mythology), *tum* "thouing," *tathāhi* "thus," (introducing an exposition), *khulu* "certainly," *kila* "indeed," *atha* "now," (auspicious inceptive), *sushṭu* "excellent," *sma* (attached to the present tense gives it a past signification), *ādaha* "fie!"

To the list of Indeclinables belong also what have, without the reality, the appearance of an *upasarga* (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example *avadattam* "given away," the *ava* is not really an *upasarga*, for if it were, the word (by VII. 4. 47.\*) would be *avattum*. In the

\* When the aphorism does not occur in the *Laghukaumudī*, the reference is made to the *Aṣṭādhyāyī*.

example *ahanyuk* "egotistic," the *ahan* is not identical with the *aham* "I," terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example: *astikshrd*, a cow or the like "in which there is milk," the *asti* must be regarded as differing from the word *asti* "is," which ends with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels *a, á, i, í, u, ú, e, ai, o, au*, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are *paśu*, "well," *śukam* "quickly," *yūthákathácha* "any how," *pát, pyát, ańga, hai, he bhoh*, (vocative particles), *aye* "ah!" (indicating recollection), *gha* (vocative), *vishu* "on all sides," *ekupaula* "at the same moment," *yut* "blame," *atah* "hence."

This list also ("cha, &c.") is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the *taddhita* affixes (No. 1067) beginning with *tasil* (No. 1286) reckoning as far as (but not including) *pásap* (V. 3. 47.):—or the terminations *śas, &c.* (No. 1330) reckoning as far as the aphorism "*samśāntāh*," (V. 4. 68.):—or the *Vaidika* termination *am* or its equivalent *dm* (No. 1309):—or the terminations that have the force of *kritvasuch* (i. e. which give the sense of such and such a number of times):—or the terminations *tasi* (equivalent to *tasil*) and *vat* "like," and *ná* or *ndā* (V. 2. 27). For example *atah* "hence" (which ends in *tasil*), &c.

**कृन्मेजन्तः । १ । १ । ३६ ।**

कृद्यो मान्त एजन्तश्च तदन्तमव्ययम् । स्मरंस्मारम् । जीवसे । पिबध्वे ।

No. 400.—What ends in a KRIT affix (No. 135) ENDING IN the letter M OR in ECH is indeclinable. Thus *smātram smāram* "having repeatedly remembered," *jīvase* "to live," *pibadhyai* "to drink," (III. 4. 9.)

**क्वातोसुन्कसुनः । १ । १ । ४० ।**

एतदन्तमव्ययम् । कृत्वा । उदेतोः । विसृपः ।

No. 401.—What ends in KTWÁ (No. 935) OR TOSUN OR KASUN (III. 4. 9.) is indeclinable. Thus *kritwā* "having done," *udeto* "having risen," *visripah* "having spread."

**अव्ययीभावश्च । १ । १ । ४१ ।**

अधिरि ।

No. 402.—AND the kind of compound termed *AVYAYIBHÁVA* (No. 966) is indeclinable. Thus *adhihari* "upon *Hari* or *Vishnu*."

अव्ययादाप्सुपः । २ । ४ । ८२ ।

अव्ययादापः सुपश्च लुक् । तत्र शालायाम् । अथ ।

सदृशं त्रिषु लिङ्गेषु सर्वसु च विभक्तिषु ।

वचनेषु च सर्वेषु यत्र व्येति तदव्ययम् ॥

वष्टि भागुरिरल्लोपमवाप्योक्षपसर्गयोः ।

आपं चैव हलन्तानां यथा वाचा निशा दिशा ॥

अवगाहः । वगाहः । अपिधानम् । पिधानम् ।

इत्यव्ययानि ।

No. 403.—There is elision (*luk*—No. 209) OF *ÁP.* (the feminine termination) AND OF *SUP* (the case-affixes) AFTER what is *INDECLINABLE*. For exam<sup>ple</sup> *tatra śáldáyám* "in that hall." Here the indeclinable *tatra* "there" does not take either the feminine termination or a case-affix, although it is equivalent to *tasyám* "in that." So then "what changes not (*na vyeti*), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable *avyaya*."

The grammarian *Bhāguri* wishes that there shall be elision of the initial *a* of *ava* and *āpi* (No. 48), and that *áp* shall be the termination of all feminine words which would otherwise end in consonants, e. g. *vāchá* "speech" (instead of "*vách*"), *níśá* "night" (not *níš*), *disá* "space" (not *dis*). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either *avayáhah* or *vayáhah* "bathing," *apidhánam* or *pidhánam* "concealment."

So much for the Indeclinables.





## भ्वादयः । OF THE VERBS.

लट् । लिट् । लुट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् ।  
एषु पञ्चमो लकारश्चन्द्रोमात्रगोचरः ।

No. 404.—THE terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter *l*. The affixes of each particular tense are denoted by the letter *l* accompanied by certain indicatory letters as follows:—Present LAT, 2nd Preterite LIT, 1st Future LUT, 2nd Future LRIṬ, Scriptural Imperative LET, Imperative LOT. 1st Preterite LAN, Potential LIÑ, 3rd Preterite LUÑ, Conditional LRIÑ. THE FIFTH AMONG THESE (*viz let*) OCCURS ONLY IN THE VEDAS.

**लः कर्मणि च भावे चाकर्मकेभ्यः । ३ । ४ । ६६ ।**

लकाराः सकर्मकेभ्यः कर्मणि कर्तरि च स्युरकर्मकेभ्यो भावे कर्तरि च ।

No. 405.—Let the letters *L* (above described) be placed after transitive verbs IN denoting THE OBJECT ALSO as well as the agent; AND AFTER INTRANSITIVES IN marking THE CONDITION (i.e. the action itself, which the verb imports), ALSO as well as the agent.

[N. B.—The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object; but, in the passive form of an intransitive verb, the action itself.]

**वर्तमाने लट् । ३ । २ । १२३ ।**

वर्तमानक्रियावृत्तेर्धातोर्लट् स्यात् । ऋटावितौ । उच्चारणसामर्थ्यात्त्वम्य  
नेत्त्वम् । भू सत्तायाम् । कर्तृविवक्षायां भू ल रति स्थिते ।

No. 406.—Let LAT (No. 404) be placed after a verbal root employed IN denoting PRESENT-action. The *a* and the *t* (in *lat*) are indicatory. According to No. 155 the *l* also ought to be indicatory—but it is not to be regarded as indicatory here, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this *l*, which therefore remains).

The verb *bhū* “to be” is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus, *viz: bhū + l* (we look forward).

तिप्तस्मि सिप्यस्थ मिब्वस्मस् ताताऽभ  
यासायान्धमिद्धहिमहिङ् । ३ । ४ । ७८ ।

एतेऽष्टादश लादेशाः स्युः ।

No. 407.—Let these eighteen be the substitutes of *l* (No. 404)—viz.

*Parasmai-pada.*

*Ātmane-pada.*

	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
(Lowest.)	TIP	TAS	JHI	TA	ĀTĀM	JHA (hē, they, &c.)
(Middle.)	SIP	THĀS	THA	THĀS	ĀTHĀM	DHWAM (thou, you, &c.)
(Highest.)	MIP	VAS	MAS	IT	VAHI	MAHĪN (I, we, &c.)

लः परस्मैपदम् । १ । ४ । ६६ ।

लादेशाः परस्मैपदसंज्ञाः स्युः ।

No. 408.—Let the substitutes of *L* (No. 407 be called *PARASMAI-PADA*—i.e. “words for another.”

[Such are the terminations of a verb the action of which is addressed to another than the agent—i.e. of a transitive verb.]

तङानावात्मनेपदम् १ । ४ । १०० ।

तङ् प्रत्याहारः शानच्कानचौ चैतत्संज्ञाः स्युः । पूर्वसंज्ञापवादः ।

No. 409.—Let the set comprised under the technical name *TAÑ* (i.e. the second set of nine, in No. 407, from *ta* to *mahiñ* inclusive), and *THE TWO* ending in *ĀNA*—viz: the participial affixes *śānach* (No. 883) and *kānach* (No. 880) be called *ĀTMANE-PADA*—i.e. “words for one’s self.” This supersedes (in regard to these affixes) the previous name (derived from No. 408).

[Such are the terminations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek.]

अनुदात्तङित आत्मनेपदम् । १ । ३ । १२ ।

अनुदात्तेतो ङितश्च धातोरात्मनेपदं स्यात् ।

No. 410.—Let the affixes called *ĀTMANE-PADA* (No. 409) be placed *AFTER* a verbal root distinguished (in the catalogue of roots called *Dhātu-pāṭha*) by a GRAVELY ACCENTED INDICATORY VOWEL, OR by AN INDICATORY Ñ.

**स्वरितञितः कर्त्रभिप्राये क्रियाफले । १ । ३ । ७२ ।**

**स्वरितेता जितश्च धातौरात्मनेपदं स्यात् कर्तृगामिनि क्रियफले ।**

No. 411.—AFTER a verbal root distinguished by AN INDICATORY vowel CIRCUMFLEXLY ACCENTED, OR by AN INDICATORY *ś*, WHEN THE (direct) FRUIT OF THE ACTION ACCRUES TO THE AGENT. let there be the *ātmane-pada* affixes.

**शेषात् कर्तरि परस्मैपदम् । १ । ३ । ७८ ।**

**आत्मनेपदनिमित्तहीनाद्वातोः कर्तरि परस्मैपदं स्यात् ।**

No. 412.—AFTER THE REST, i. e. after whatever verbal root is devoid of any cause for the affixing of the *ātmane-pada* terminations (Nos. 410 and 411), let THE PARASMAI-PADA affixes be employed in marking THE AGENT.

**तिङ्स्त्रीणि त्रीणि प्रथममध्यमोत्तमाः । १ ।**

**४ । १०१ ।**

**तिङ् उभयोः पदयोस्त्रयस्त्रिकाः क्रमादेतत्संज्ञाः स्युः ।**

No. 413.—Let THE THREE TRIADS in both the sets (*parasmai-pada* and *ātmane-pada*) OF CONJUGATIONAL AFFIXES (comprised under the general name of *tiṅ*—a *pratyāhāra* formed of the first and last of them viz. *tip* and *mahiṇ*—No. 407--) be called, in order, the LOWEST, the MIDDLE, AND the HIGHEST (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd and 1st persons of European grammar.]

**तान्येकवचनद्विवचनबहुवचनान्येकशः । १ । ४ ।**

**१०२ ।**

**लघ्वप्रथमादिसंज्ञानि तिङ्स्त्रीणि त्रीणि प्रत्येकमेकवचनादिसंज्ञानि स्युः ।**

No. 414.—Let THESE three triads of conjugational affixes, which (No. 413) have received the names of Lowest, &c. be called, (as regards the three expressions in each triad—*tip*, *tas*, *jhi*, &c.) SEVERALLY, "THE EXPRESSION FOR ONE" (singular), "THE EXPRESSION FOR TWO" (dual). AND "THE EXPRESSION FOR MANY" (plural).

**युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः । १ । ४ । १०५ ।**

तिङ्वाच्यकारकवाचिनि युष्मद्व्यप्रयुज्यमाने ऽप्रयुज्यमाने च मध्यमः ।

No. 415.—WHEN the pronoun YUSHMAD “thou” understood, and ALSO when the same EXPRESSED, IS THE ATTENDANT WORD IN AGREEMENT with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be THE MIDDLE (No. 413).

अस्मद्युत्तमः । १ । ४ । १०७ ।

तथाभूतेऽस्मद्युत्तमः ।

No. 416.—WHEN the pronoun ASMAD “I” is in the same circumstances (as *yushmad* in No. 415), then let the verbal termination be THE HIGHEST (No. 413).

शेषे प्रथमः । १ । ४ । १०८ ।

भू ति इति ज्ञाते ।

No. 417.—IN all OTHER CASES (besides those provided for in Nos. 415 and 416), let the verbal termination be THE LOWEST (No. 413).

The expression *bhū + l* (No. 406) having thus become *bhū + ti* (by the substitution directed in No. 407, we look forward).

तिङ् शित् सार्वधातुकम् । ३ । ४ । ११३ ।

तिङः शितश्च धात्वधिकारोक्ता एतत्संज्ञाः स्युः ।

No. 418.—Let the affixes called TÍŃ (No. 413) AND THOSE WITH AN INDICATORY *ś*, which are enounced in the division of the grammar pertaining to verbal roots, be called SÁRVADHÁTUKA (i. e. “applicable to the whole of a radical term.”)

कर्तरि शप् । ३ । १ । ६८ ।

कर्त्रर्थे सार्वधातुके परे धातोः शप् ।

No. 419.—When a *sárvadhdtuka* affix (No. 318) follows, SIGNIFYING AND AGENT, let *śAP* be placed after the verbal root. [The *ś* and the *p*, by Nos. 155 and 5, being indicatory there remains *a*, giving *bhū + a + ti*.]

सार्वधातुकार्थधातुकयोः । ७ । ३ । ८४ ।

अनयोः परयोः रिगन्ताङ्गस्य गुणः । अवादेशः । भवति । भवतः ।

No. 420.—WHEN A SÁRVADHÁTUKA (No. 418) OR AN ÁRDHADHÁTUKA affix (No. 436) FOLLOWS, then let *guṇa* (No. 33) be the substitute of an inflective base (No. 152) that ends in *ik*.

Thus *bhū* becomes *bho*, and *av* being substituted by No. 29, we have *bhavati* "he becomes." In like manner *bhavatah* "they two become."

**भोऽन्तः । ७ । १ । ३ ।**

प्रत्ययावयवस्य भस्यान्तादेशः । अतो गुणे । भवन्ति । भवसि । भवथः । भवथ ।

No. 421.—ANT is the substitute OF the letter *jh* being part of an affix (as in the case of *jhi*—407). By No. 300 the *a* of *ant* supplies the place both of itself and of the preceding *a* of *bhuva*—so that we have *bhavanti* "they become." Again—*bhavasi* "thou becomest," *bavathah* "you two become," *bhavatha* "you become."

**अतो दीर्घो यञि । ७ । ३ । १०१ ।**

अतोऽङ्गस्य दीर्घो यञादौ सार्वधातुके । भवामि । भवावः । भवामः । स भवति । तौ भवतः । ते भवन्ति । त्वं भवसि । युवां भवथः । यूयं भवथ । अहं भवामि । आवां भवावः । वयं भवामः ।

No. 422.—THE LONG vowel shall be the substitute OF an inflective base ending in SHORT A, WHEN a *sārvadhātuka* affix (No. 418) beginning with *YAṆ* FOLLOWS. Thus (*bhava + mi* =) *bhavāmi* "I become," *bhavāvah* "we two become," *bhavāmah* "we become."

With the pronouns supplied, the present tense stands thus:—

Sing.	Dual.	Plural.
<i>sa bhavati.</i>	<i>tau bhavatah.</i>	<i>te bhavanti.</i>
<i>tvañ bhavasi.</i>	<i>yuvāñ bhavathah.</i>	<i>yūyañ bhavatha.</i>
<i>ahañ bhavāmi.</i>	<i>āvāñ bhavāvah.</i>	<i>vayañ bhavāmah.</i>

**परोक्षे लिट् । ३ । २ । ११५ ।**

भूतानद्यतनपरोक्षार्थवृत्तेर्धातोर्लिट् स्यात् । लस्य तिबादयः ।

No. 423.—Let *LIT* (No. 404) come after a verbal root employed IN signifying what took place before the current day and UNPERCEIVED (by the narrator).

Instead of the *l* (of *lit*, the *i* and *t* of which are indicative), let there be *tip*, &c. (No. 407).

परस्मैपदानां णलतुसुस्थलथुसणल्वमाः । ४ ।

३ । २२ ।

लिटस्तिष्ठादीनां णलादयः स्युः । भू अ इति स्थिते ।

No. 424.—Let there be, in the room OF the PARASMAI-PADA affixes, *tip*, &c., substituted for *lit*, *nal*, &c.—viz.

Sing:	Dual.	Plural.
NAL	ATUS	US
THAL	ATHUS	A
ṆAL	VA	MA

Proceeding to subjoin these affixes, (the *n* and *l* being elided by Nos. 148 and 5) the case standing thus—*bhú*+*a*—we look forward.

भुवो वुग्लुङ्लिटोः । ६ । ४ । ८८ ।

अचि ।

No.—425. Let VUK (of which the *u* and *k* are indicatory) be the augment OF the root BHÚ, WHEN (a substitute for) LUŚ OR LIṬ beginning with a vowel FOLLOWS.

Thus *bhú*+*a* becomes *bhúv*+*a*.

लिटि धातोरनभ्यासस्य । ६ । १ । ८ ।

लिटि परेऽनभ्यासधात्वयवस्यैकाचः प्रथमस्य द्वे स्त आदिभूतादचः परस्य तु द्वितीयस्य । भूष् भूष् अ इति स्थिते ।

No. 426.—WHEN LIṬ FOLLOWS, there are two in the room of the first portion, containing a single vowel, OF AN UNREDUPLICATED VERBAL ROOT; but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus *bhúv*+*a* having become *bhúv**bhúv*+*a*, we look forward.

पूर्वाऽभ्यासः । ६ । १ । ४ ।

अत्र ये द्वे तयोः ।

No. 427.—Let THE FIRST of those two which are here spoken of (No. 446) be called THE REDUPLICATE (*abhyása*).

हलादिः शेषः । ७ । ४ । ६० ।

अभ्यासस्यादिर्हल् शिष्यतेऽन्ये हलो लृप्यन्ते ।

No. 428.—Of the reduplicate (No. 427) THE FIRST CONSONANT IS LEFT; the other consonants are elided.

Thus we have *bhúbhúv + a*.

**ह्रस्वः । ७ । ४ । ५६ ।**

**अभ्यासस्याचः ।**

No. 429.—In the room of the vowel of the reduplicate there is the SHORT vowel.

Thus we have *bhúbhúv + a*.

**भवतेरः । ७ । ४ । ७३ ।**

**भवतेरभ्यासस्योकारस्य अः स्याल्लिटि ।**

No. 430.—When *lit* follows, let there be A instead of the *u* of the reduplicate syllable OF the verb BHÚ.

Thus we have *bhabhúv + a*.

**अभ्यासे चर च । ८ । ४ । ५४ ।**

**अभ्यासे भलां चरः स्युर्जशश्च । भशां जशः खयां चर इति विवेकः ।**

**बभूव । बभूवतुः । बभूवुः ।**

No. 431.—IN A REDUPPLICATE syllable, let there be ALSO CHAR and *jaś* instead of *jhal*:—that is to say—let there be *jaś* in the room of *jhaś*, and *char* in the room of *khay*—such is the distinction.

Thus *bhabhúv + a* becomes finally *babhúva* “he became.” In the same way *babhúvatuh* (No. 424) “they two became,” *babhúvuh* “they became.”

**लिट् च । ३ । ४ । ११५ ।**

**लिङादेशस्तिङार्धधातुकसंज्ञः ।**

No. 432.—AND let a conjugational affix substituted for *LIT* be called *árdhadhátuka* (No. 436).

**आर्धधातुकस्येद्धलादेः । ७ । २ । ३५ ।**

**बभूविथ । बभूवयुः । बभूव । बभूव । बभूविव । बभूविम ।**

No. 433.—IT is the augment OF AN *ÁRDHADHÁTUKA* affix BEGINNING WITH VAL.

In accordance with No. 103, the *i* (of *it*) is *prefixed* to the affix—giving *babhúvitha*, “thou becamest.” Then *babhúvathuh* “you two

became," *babhūva* "you became," *babhūva* "I become," and again *babhūviva* (No. 433), "we two became" *babhūvim* "we became."

**अनद्यतने लुट् । ३ । ३ । १५ ।**

**भविष्यत्यनद्यतनेऽर्थं धातोर्लुट् ।**

No. 434.—Let LUT (No. 404) come after a verbal root IN THE SENSE OF what will happen but NOT IN THE COURSE OF THE CURRENT DAY.

**स्यतासी ललुटोः । ३ । १ । ३३ ।**

**धातोरतो स्तो लृलुटोः परतः । शबाद्यपवादः । लृ इति लृङ्लृटोर्ब-  
हणम् ।**

No. 435.—WHEN LRI AND LUT FOLLOW, then these two, SYA AND TASI, are the affixes of a verbal root. This supersedes the affix *sap*, &c. (No. 419). Both *lriñ* and *lriṭ* are included in the expression "*lri*."

**आर्धधातुकं शेषः । ३ । ४ । ११४ ।**

**तिङ्शिङ्गोऽन्यो धातोरिति विहितः प्रत्यय एतत्संज्ञः स्यात् । इट् ।**

No. 436.—Let the remainder, i. e. affixes other than *tiñ* and those with an indicatory *ṣ* (No. 418), subjoined to a verbal root be called *ardhadhātuka*—(i. e. "belonging to half the verb,"—or to six of the tenses).

The augment *iṭ* here presents itself from No. 433, and the word (through Nos. 420 and 435) attains the form *bhavitās*.

**लुटः प्रथमस्य डारौरसः । २ । ४ । ८५ ।**

**डिस्वसामर्थ्यादभस्यापि टेलोपः । भविता ।**

No. 437.—DĀ RAU AND RAS are substituted in the room OF the affixes OF THE LOWEST (No. 413) person OF LUT.

As the presence of *ḍ* as an indicatory letter must not be unmeaning, there is elision of the final vowel with what follows it (No. 52), although the word is not one of those called *bhr* (Nos. 185 and 187).

Thus *bhavitās* (from No. 436) becomes *bhavit*, and (with the *ḍ* derived from the *ḍā* of this rule), *bhavitā* "he will-become."

**तासस्योर्लोपः । ७ । ४ । ५० ।**

**सादो प्रत्यये ।**



No. 438.—There is ELISION OF TÁS (No. 435) AND of the verb AS, when an affix beginning with *s* follows.

रि च । ७ । ४ । ५१ ।

रादौ प्रत्यये तथा । भवितारौ । भवितारः । भवितासि । भवितास्यः । भवितास्य । भवितास्मि । भवितास्वः । भवितास्मः ।

No. 439.—AND so (as directed in No. 438) WHEN an affix beginning with R FOLLOWS.

Thus we have (No. 437) *bhavitārau* "they two will become," *bhavitārah* "they will become," *bhavitāsi* "thou wilt become," *bhavitāstha* "you two will become," *bhavitāstha* "you will become," *bhavitāsmi* "I will become," *bhavitāsvah* "we two will become," *bhavitāsmah* "we will become."

लट् शेषे च । ३ । ३ । १३ ।

भविष्यदर्थाद्भातोर्लट् क्रियार्थायां क्रियायां सत्यामसत्यां वा । स्यः । इट् । भविष्यति । भविष्यतः । भविष्यन्ति । भविष्यसि । भविष्यथः । भविष्यथ । भविष्यामि । भविष्यावः । भविष्यामः ।

No. 440.—AND IN THE REMAINING CASES, i. e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let LṚṬ come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment *syā* being obtained from No. 435, and *it* from No. 433, and the *s* being change to *sh* by No. 169, we have *bhavishyati* "he will become," *bhavishyatah* "they two will become," *bhavishyanti* "they will become," *bhavishyasi* "thou wilt become," *bhavishyathah* "you two will become," *bhavishyathu* "you will become," *bhavishyāmi* "I will become," *bhavishyāvah* "we two will become," *bhavishyāmah* "we will become."

लोट् च । ३ । ३ । १६२ ।

विध्याकार्येषु धातोर्लोट् ।

No. 441.—AND let LṚṬ (No. 404) come after a verbal root in the sense of command, &c.

आशिषि लिङ्लोटौ । ३ । ३ । १७३ ।

No. 442.—IN the sense of BÉNEDICTION, LIṆ AND LṚṬ are employed,

एकः । ३ । ४ । ८६ ।

लोट इकारस्य उः । भवतु ।

No. 443.—Let there be U instead OF the I of an affix substituted for *loṭ* (No. 441). Thus *bhavatu* “let him become.”

तुह्योस्तातडाशिष्यन्यतरस्याम् । ७ । १ । ३५ ।

आशिषि तुह्योस्तातड् वा । परत्वात् सर्वदेशः । भवतात् ।

No. 444.—IN BENEDICTION TÁTAŃ IS OPTIONALLY the substitute OF TU (No. 443) AND HI (No. 447).

The affix, though containing an indicatory ñ (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 48, which is subsequent to No. 59 in the order of the *Aṣṭādhyāyī*, shall here take effect (by No. 132). Thus *bhavatát*, “may he become.”

लोटे लङ्वात् । ३ । ४ । ८५ ।

लोटास्तामादयः सलोपः ।

No. 445.—Let the treatment OF *LOṬ* (No. 441) be LIKE that of *LAŃ* (No. 456,) and so let there be the substitution of *tám*, &c., (No. 446) and the elision of *s* (No. 455).

तस्थस्थमिषां तान्तन्तामः । ३ । ४ । १०१ ।

ङितश्चतुर्णां तामादयः । भवताम् । भवन्तु ।

No. 446.—Let *tám*, &c., i. e. TÁM, TAM, TA, AND AM, be instead of the four substitutes, viz. TAS, THAS, THA, AND MIP,—of any *l* which has an indicatory ñ (viz. *lañ* *liñ*, *luñ*, and *lriñ*). Thus *bhavatám* (No. 445) “let the two become,” *bhavantu* “let them become.”

सेह्यपिञ्च । ३ । ४ । ८७ ।

लोटेः सेहिः सेऽपिञ्च ।

No. 447.—Instead OF the SI, substituted for *loṭ*, there is HI—AND this has NOT THE INDICATORY P (of the *sip*).

अतो हेः । ६ । ४ । १०५ ।

लुक् । भव । भवतात् । भवतम् । भवत ।

No. 448.—Let there be elision (*luk*—No. 209) OF HI (No. 447) AFTER what ends in SHORT A. Thus *bhava* or (No. 444) *bhavatát* “be thou,” or “mayst thou become,” *bhavatam* “do you two become,” *bhavata* “become ye.”

मेनिः । ३ । ४ । ८६ ।

लोटः ।

No. 449.—NI is the substitute OF MI in the room of *lot*.

आहुत्तमस्य पिच्च । ३ । ४ । ९२ ।

लोहुत्तमस्याट् पिच्च । हिन्योत्त्वं न । इकारोच्चारणसामर्थ्यात् । भवानि ।

No. 450.—Aṭ is the augment OF THE HIGHEST person substituted in the room of *lot*, AND the termination is as if it had AN INDICATORY P.

The *hi* (No. 447) and *ni* (No. 449) do not undergo the change to *u* (by No. 443)—because in that case the enouncing of the *i* in these two substitutes would be unmeaning. Thus we have *bhavāni* "may I become"—(No. 103).

ते प्राग्धातोः । १ । ४ । ८० ।

ते गत्युपसर्गसंज्ञका धातेरः प्रागेव प्रयोक्तव्याः ।

No. 451.—THESE particles, termed *gati* (No. 222) and *upasarga* (No. 47) are to be employed BEFORE THE VERBAL ROOT—(that is to say, they are prefixes).

आनि लोट् । ८ । ४ । १६ ।

उपसर्गस्याविमत्तात् परस्य लोडादेशस्यानीति नस्य णः स्यात् ।  
प्रभवाणि ।

No. 452.—Let there be a cerebral *n* in the room of the dental *n* of ANI (Nos. 449 and 450), the substitute OF LOT, when it follows a letter competent to cause such a change (No. 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra*, we have *prabhavāni* "let me prevail."

दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः ॥ दुःस्थितिः । दुर्भवानि ।

No. 453.—"IT SHOULD BE STATED THAT DUR (No. 48) IS FORBIDDEN TO SUPPORT THE CHARACTER OF AN UPASARGA. IN SO FAR AS REGARDS THE CHANGING (of *s* and *n*) TO SH AND N." Thus we have, without change, *duḥsthiti* "ill fortune," and *durbhavadni* "may I be unhappy."

अन्तःशब्दस्याङ्गिविधित्वेनूपसर्गत्वं वाच्यम् ॥ अन्तर्भवाणि ।

No. 454.—“IT SHOULD BE STATED THAT THE WORD ANTAR SUPPORTS THE CHARACTER OF AN UPASARGA (No. 452), SO FAR AS REGARDS THE RULES FOR AÑ (III-3-104) AND KI (No. 917) AND THE CHANGE OF *n* TO a cerebral *ṇ*.” Hence *antarbhavadṇi* “may I be within.”

**नित्यं ङितः । ३ । ४ । ९९ ।**

सकारान्तस्य ङितुत्तमस्य नित्यं लोपः । अलोऽन्त्यस्येति सलोपः । भवाव । भवाम ।

No. 455.—There is ALWAYS elision of an affix of the Chief person substituted in the room OF THAT *l* WHICH HAS AN INDICATORY *ñ*, provided it end in *s*. By No. 27 the elision is only of the *s*, the final letter. By No. 445 this rule applies to the case of *lot*—so that we have *bhavā-va* “may we two become,” and *bhavāma* “may we become.”

**अनद्यतने लङ् । ३ । २ । १११ ।**

अनद्यतनभूतार्थवृत्तेर्धातोर्लङ् ।

No. 456.—Let LAÑ (No. 404) come after a verbal root employed IN THE SENSE OF past BEFORE the commencement of THE CURRENT DAY.

**लुङ्लङ्लङ्स्वदुदात्तः । ६ । ४ । ११ ।**

एषङ्स्याट् ।

No. 457.—AT ACUTELY ACCENTED, is the augment of the inflective base, WHEN LUÑ (No. 468), LAÑ (No. 456), AND LRİÑ (No. 476) FOLLOW. According to No. 103, this augment is one to be prefixed.

**इतश्च । ३ । ४ । १०० ।**

ङितो लस्य परस्मैपदमिकारान्तं यत् तस्य लोपः । अभवत् । अभवताम् । अभवन् । अभवः । अभवत् । अभवत । अभवम् । अभवाव । अभवाम ।

No. 458.—AND there is elision of that *parasmaipada* affix (No. 408) ending in *i* (viz. *tī*, *anti*, *si*, and *mi*), which is the substitute of an *l* distinguished by an indicatory *ñ*. Thus *abhavat* “he became,” *abhavatām* (No. 446) “they two became,” *abhavan* (No. 26) “they became,” *abhavaḥ* (Nos. 124 and 111) “thou becamest,” *abhavatam* (No. 446) “you two became,” *abhavata* (No. 446) “you became,” *abhavam* (No. 446) “I became,” *abhavāva* (No. 455) “we two became,” *abhavāma* “we became.”

**विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु**  
**लिङ् । ३ । ३ । १६१ ।** *See P. 250 below*

**एष्वर्चेषु धातोर्लिङ् ।**

No. 459.—Let **LIŪ** (No. 404) come after a verbal root in these senses, viz. COMMANDING, DIRECTING, INVITING, EXPRESSION OF WISH, ENQUIRING, AND ASKING FOR.

**यासुट् परस्मैपदेषूदात्तो ङिञ् । ३ । ४ । १०३ ।**

**लिङः परस्मैपदानां यासुङ्गागमो ङिञ् ।**

No. 460.—WHEN THE PARASMAIPADA SUBSTITUTES of *liñ* FOLLOW, then **YÁSUT** (No. 103) ACUTELY ACCENTED is their augment, AND the termination is regarded as HAVING AN INDICATORY *ñ*.

**लिङः सलोपोऽनन्त्यस्य । ७ । २ । ७६ ।**

**सार्वधातुकलिङोऽनन्त्यस्य सस्य लोपः । इति प्राप्ते ।**

No. 461.—There is ELISION OF THE S, NOT being FINAL, of a *sárvadhātuka* substitute (No. 418) OF **LIŪ**.

This having presented itself, we look forward.

**अतो येयः । ७ । २ । ८० ।**

**अतः परस्य सार्वधातुकावयवस्य यास् इत्यस्यै । गुणः ।**

No. 462.—**Y** is substituted in the room of *yás* (No. 460) being part of a *sárvadhātuka* affix coming AFTER what ends in SHORT A.

Thus we have *bhava+iy+t* (No. 458); and, substituting *guṇa*, *bhavyey+t*.

**लोपो व्योर्वलि । ६ । १ । ६६ ।**

**भवेत् । भवेताम् ।**

No. 463.—There is ELISION OF **V** AND **Y**, when **VAL** (i. e. any consonant except *h* or *y*) FOLLOWS. Thus we have *bhavel* "he may become," *bhavelām* (No. 446) "they two may become."

**भेर्जुस् । ३ । ४ । १०८ ।**

**लिङः । भवेयुः । भवेः । भवेताम् । भवेत । भवेयम् । भवेव । भवेम ।**

No. 464.—Instead OF **JHI** in the room of *liñ*, there shall be **JUS**

(No. 149). Thus *bhaveyuh* (No. 462) "they may become," *bhaveh* (No. 458) "thou mayst become," *bhavetam* (No. 446) "you two may become," *bhaveta* "you may become," *bhaveyam* "I may become," *bhaveva* (No. 455) "we two may become," *bhavema* "we may become."

**लिङाशिषि । ३ । ४ । ११६ ।**

**आशिषि लिङस्तिङार्धधातुकसंज्ञः स्यात् ।**

No. 465.—WHEN THE SENSE IS THAT OF BENEDICTION, let a termination of the set called *tiñ* (No. 413) substituted in the room OF *liñ* be termed *ārdhadhātuka*.

**किदाशिषि । ३ । ४ । १०४ ।**

**आशिषि लिङो यासुट् कित् । स्कोः संयोगाद्योरिति सलोपः ।**

No. 466.—WHEN THE SENSE IS THAT OF BENEDICTION, then *yásut*, the augment of *liñ* (No. 460), is as if it were DISTINGUISHED BY AN INDICATORY K.

The *s* of *yás* (*yásut*) is elided before *tip*, according to No. 337.

**कृति च । १ । १ । ५ ।**

**गित्किन्डिविमिते इभलक्षणे गुणवृद्धी न स्तः । भूयात् । भूयास्ताम् । भूयातुः । भूयाः । भूयास्तम् । भूयास्त । भूयास्तम् । भूयास्व । भूयास्व ।**

No. 467.—AND there are not *guṇa* and *vidāhi*, when indicated by the term "ik," IF THAT which would otherwise cause the change HAS AN INDICATORY *g*, OR *k*, OR *ś*.

According to No. 466, the augment *yásut* (which otherwise, according to No. 420, would have caused the substitution of *guṇa* in the room of the *u* of *bhū* which is "ik,") is to be regarded as having an indicatory *k*—so that we have *bhūyāt* (No. 458) "may he become," *bhūyāstām* (No. 446) "may they two become," *bhūyāsuh* (No. 464) "may they become," *bhūyāh* (No. 337) "mayst thou become," *bhūyāstam* "may you two become," *bhūyāsta* "may you become," *bhūyāsam* "may I become," *bhūyāsiva* "may we two become," *bhūyāsma* "may we become."

**लुङ् । ३ । २ । ११० ।**

**भूतार्थे धातोलुङ् स्यात् ।**

No. 468.—Let **LUK** (No. 404) come after a verbal root in the sense of what is past (indefinitely).

**माङि लुङ् । ३ । ३ । १७५ ।**

**सर्वलकारापवादः ।**

No. 469.—WHEN (the prohibitive particle) **MÁN** IS EMPLOYED, then let there be **LUK**. This sets aside all the other tenses.

**स्मोत्तरे लङ् च । ३ । ३ । १७६ ।**

**स्मोत्तरे माङि लङ् स्याच्चाल्लुङ् ।**

No. 470.—AND WHEN *it* (viz. *mán*—No 469) IS FOLLOWED BY **SMA**, there may be **LUK**. By the word “and,” it is signified that *luṅ* (No. 469) is equally admissible.

For examples, see No. 475.

**स्नि लुङि । ३ । १ । ४३ ।**

**शबाद्यपवादः ।**

No. 471.—WHEN **LUK** FOLLOWS, let **CHLI** be added to the verbal root. This sets aside *śap* (No. 419) and the like.

**ञ्ज्ञेः सिच् । ३ । १ । ४४ ।**

**इचावितौ ।**

No. 472.—Instead OF **CHLI** (No. 471), let there be **SICH**. The *i* and *ch* in *sich* are indicative.

**गातिस्थाद्युपाभूभ्यः सिचः परस्मैपदेषु । २ । ४ । ७७ ।**

**लुक् । गापाविहेणादेशिषती वृक्षेते ।**

No. 473.—WHEN THE PARASMAIPADA affixes COME AFTER the verbal roots **GÁ**, **STHÁ** “to stand,” the six called **GHU** (No. 662), **PÁ** & **BHÚ**, there is elision (*luk*—No. 209) OF **SICH** (No. 472). The roots *gá* and *pá* are here severally taken in the sense of the verb *in* “to go,” and of *pá* “to drink” (not “to praise,” and “to protect”).

**भूसुवोस्तिङि । ७ । ३ । ८८ ।**

**भूसू शतयोः सार्वधातुके तिङि गुणो न । अभूत् । अभूताम् । अभूवन् । अभूः । अभूतम् । अभूत । अभूवम् । अभूव । अभूम ।**

No. 474.—WHEN A *sárvadhátuka* TENSE-AFFIX comes AFTER these two, BHÚ “to become,” AND SHÚ “to bring forth,” *guṇa* is not substituted (by No. 420). Thus we have *abhút* (Nos. 457 and 458) “he became,” *abhútām* (No. 446) “they two became,” *abhúvan* (No. 425) “they became,” *abhúh* “thou becamest,” *abhútam* “you two became,” *abhúta* “you became,” *abhúvam* “I became,” *abhúva* “we two became,” *abhúma* “we became.”

न माद्योगे । ६ । ४ । ७४ ।

अडाटो न स्तः । मा भवान् भूत् । मा स्म भवत् । मा स्म भूत् ।

No. 475.—WHEN the verb is IN CONJUNCTION WITH the prohibitive particle MÁN, the augments *at* (No. 457) and *út* (No. 478) are NOT taken. Thus *má bhavadn bhút* “may you, Sir, not become,” *má sma bhavat* (No. 470) “may he not become,” *má sma bhút* “may he not become.”

लिङ्निमित्ते लृङ् क्रियातिपत्तौ । ३ । ३ । १३६ ।

हेतुहेतुमद्वावादि लिङ्निमित्तं तत्र भविष्यत्यर्थे लृङ् क्रियाया अनि-  
ष्पत्तौ गम्यमानायाम् । अभविष्यत् । अभविष्यताम् । अभविष्यन् । अभविष्यः ।  
अभविष्यतम् । अभविष्यत् । अभविष्यम् । अभविष्याव । अभविष्याम । सुहृ-  
द्विश्चेदभविष्यत् तदा सुभिक्षमभविष्यत् । इत्यादि ज्ञेयम् । अतः सातत्यग-  
मने । २ । अतति ।

No. 476.—WHERE THERE IS REASON, such as the relation of cause and effect, FOR affixing, LIŪ (No. 459), there let LRİŪ (No. 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood.

This tense (the conditional) takes the following form *abhavishyat* (Nos. 457, 420, 435, 433, 169, and 458), “he would become,” *abhavishyatām* (No. 446) “they two would become,” *abhavishyan* “they would become,” *abhavishyah* “thou wouldst become,” *abhavishyatam* “you two would become,” *abhavishyata* “you would become,” *abhavishyam* “I would become,” *abhavishyavu* “we two would become,” *abhavishydma* “we would become.”

“If there had been good rain, then there would have been plenty of food;”—or “If there were to be good rain, then there would be plenty of food;”—to apprehend the force of the conditional, let this and the like sentences be understood.



[In these renderings, let it be observed, there is an eye to the "non-completion of the action"—that is to say, it is implied that there was *not* good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so]

The verb *at*, "to go on continuously," (which, in the catalogue of roots, is written *ata*—with a supernumerary or indicatory letter termed an *anubandha*) is next to be conjugated:—*atati* (No. 419) he goes."

**अत आदेः । ७ । ४ । ७० ।**

अभ्यासस्यादेरतो दीर्घः स्यात् । आत । आततुः । आतुः । आतिथ ।  
आतयुः । आत । आत । आतिथ । आतिथ । आतिथ । आतिथ । आततुः ।

No. 477.—Let there be a long vowel in the room OF SHORT A INITIAL in a reduplicate (No. 427). Thus, in the 2nd pret., we have *āta* (No. 424) "he went," *ātatah* "they two went," *ātuh* "they went," *ātitha* (No. 433) "thou wentest," *ātathuh* "you two went," *āta* "you went," *āta* "I went," *ātiva* "we two went," *ātima* "we went."

In the 1st fut. we have *atitā* (No. 437) "he will go," 2nd fut. *atishyati* (No. 440) "he will go," and imp. *atatu* (No. 443) "let him go."

**आडजादीनाम् । ६ । ४ । ७२ ।**

अजादेरङ्गस्याट् लुङ्लङ्लङ् । आतत् । आतेत् । आत्यात् । आत्यास्ताम् ।  
लुङि सिचि इडागमे कृते ।

No. 478.—Let *āt* be the augment OF WHAT inflective bases BEGIN WITH A VOWEL, when *luñ*, *lañ*, or *lriñ* follows. Thus we have 1st pret *atāt* "he went," potential—*atet* (No. 463) "he may go," benedictive *atyāt* (No. 467) "may he go," *atyāstām* "may they two go."

When *luñ* (No. 468) is affixed, and *sich* (No. 472) follows, and the augment *it* (No. 433) has been attached—we look forward.

**अस्तिसिचोऽपृक्ते । ७ । ३ । ६६ ।**

विद्यमानात् सिचोऽस्तेश्च परस्यापृक्तस्य ङल इडागमः ।

No. 479.—Let *it* be the augment OF AN AFFIX CONSISTING OF A SINGLE (No. 199) consonant coming AFTER *SICH* actually present (unelided) OR AFTER the verb AS "to be."

**इट ईटि । ८ । २ । २८ ।**

इटः परस्य सस्य लोपः स्याद्वीटि । सिजलोप एकादेशे सिद्धो वाच्यः ।  
आतीत् । आतिष्ठाम् ।

No. 480.—WHEN IT (No. 479) FOLLOWS, let there be elision of *s* coming AFTER IT (No. 433).

[This elision of *s* (*sich*), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479—which therefore acts as if the *sich* were positively present.] “It should be stated that the elision of *sich* is recognised as having taken place, in the case where a single substitute comes” (in the room of more than one element; as, for instance, when long *i* comes, by No. 55, in the room of *i* + *i*): so that we have *āti* + *it* = *ātīt* “he went,” *ātishṭām* (Nos. 446, 169, and 78) “they two went.”

**सिजभ्यस्तद्विदिभ्यश्च । ३ । ४ । १०६ ।**

सिचोऽभ्यस्ताद्विदेश्च परस्य इत्संबन्धिनो भेजुस् । आतिषुः । आतीः ।  
आतिष्टम् । आतिष्ट । आतिषम् । आतिष्व । आतिष्म । आतिष्यत् । विधु  
गत्याम् । ३ ।

No. 481.—Let there be *jus* instead of *jhi* belonging to a tense designated by an *l* (No. 404) with indicatory *ṛi*, when it comes AFTER SICH (No. 472) OR A REDUPLICATED verb, OR the root VID “to know.” Thus *ātishuh* “they went,” *ātth* (Nos. 479 and 480) “thou wentest,” *ātishṭam* “you two went,” *ātishṭa* “you went,” *ātisham* “I went,” *ātishwa* “we two went,” *ātishma* “we went.”

Conditional—*ātishyat* (No. 476) “he would go.” The verb *shidh* (*shidhu*) “to go” is next to be conjugated.

**ह्रस्वं लघु । १ । ४ । १० ।**

No. 482.—Let a SHORT vowel be termed “LIGHT” (*laghu*).

**संयोगे गुरु । १ । ४ । ११ ।**

संयोगे परे ह्रस्वं गुरु ।

No. 483.—WHEN A CONJUNCT consonant FOLLOWS, let a short vowel be termed “HEAVY” (*guru*).

**दीर्घं च । १ । ४ । १२ ।**

गुरु स्यात् ।

No. 484.—AND let a LONG vowel be termed “heavy” (*guru*).

## पुगन्तलघूपधस्य च । ७ । ३ । ८६ ।

पुगन्तस्य लघूपधस्य चाङ्गस्येको गुणः सार्वधातुकार्धधातुकयोः । धात्वा-  
देरिति सः । सेधति । षत्वम् । सिबेध ।

No. 485.—AND let there be *guṇa* in the room OF the *iḥ* of THAT inflective base WHICH ENDS WITH the augment PUK (No. 749) OR which HAS which HAS A "LIGHT" vowel (No. 482) as its PENULTIMATE letter (No. 296), when a *sārvadhātuka* or an *ārdhadhātuka* affix follows.

According to No. 280, *s* is substituted for the *sh* initial in the root—and we have *sedhuti* "he goes." In the 2nd pret., the substituted *s* being again changed to *sh* (by No. 169), we have *sishedha* (No. 424) "he went."

## असंयोगाल्लिट् कित् । १ । २ । ५ ।

असंयोगात् परोऽपिल्लिट् कित् स्यात् । सिबिधुः । सिबिधुः । सिबे-  
धिय । सिबिधयुः । सिबिध । सिबेध । सिबिधिव । सिबिधिम । सेधिता ।  
सेधिष्यति । सेधतु । असेधत् । सेधेत् । सिध्यात् । असेधीत् । असेधिष्यत् ।  
एवं चिती संज्ञाने । ४ । शुच शोक्ने । ५ । गद व्यक्तायां वाचि । ६ । गदति ।

No. 486.—Let a substitute of LIT, (No. 423), NOT coming AFTER A CONJUNCT consonant and not distinguished by an indicatory *p*, be held to have AN INDICATORY K (No. 467). Thus *sishidhatuh* "they two went," *sishidhuh* "they went," *sishedhitha* (No. 433) "thou wentest," *sishidhathuh* "you two went," *sishidha* "you went," *sishedha* "I went," *sishidhiva* (No. 433) "we two went," *sishidhima* "we went," 1st fut. *sedhiti* (No. 437) "he will go," 2nd fut. *sedhishyati* (No. 440) "he will go," imp. *sedhātu* (No. 443) "let him go," 1st pret. *asedhat* (No. 458) "he went," pot. *sedhet* (No. 463) "he should go," benedictive *sidhyati* (No. 467) "may he go," 3rd pret. *asedhāt* (No. 480) "he went," cond. *asedhishyati* (No. 476) "he would go."

In the same way are conjugated *chit* (*chiti*) "to think," and *śuch* (*śucha*) "to grieve."

The word *gad* (*gada*) "to speak plainly" is next to be conjugated, which makes *gadati* "he speaks."

नेर्गदनदपतपदघुमास्यतिहन्तियातिवातिद्रा-  
तिष्णातिवपतिवहतिशाम्यतिचिनोतिदेग्धिषु च ।

८ । ४ । १७ ।

उपसर्गस्याचिमितात् परस्य नेर्यो गदादिषु परेषु । प्रणिगदति ।

No. 487.—Let cerebral *n* be the substitute of the dental *n* or the prefix *ṣt*, following a cause for such change (No. 157) standing in an *upasarga* (No. 47), WHEN the verbs *gad*, &c. FOLLOW—these being *GAD* “to speak,” *NAD* “to be happy,” *PAT* “to fall,” *PAD* “to go,” the verbs termed *GHU* (No. 662), *MÁ* “to measure,” *SHO* “to destroy,” *HAN* “to kill,” *YÁ* “to go,” *VÁ* “to blow,” *DRÁ* “to flee,” *PSÁ* “to eat,” *VAP* “to weave,” *VAH* “to bear,” *ŚAM* “to be tranquil,” *CHI* “to collect,” AND *DIH* “to anoint.” Thus we have *prunigaduti* “he speaks loudly.”

कुहोश्चुः । ७ । ४ । ६२ ।

अभ्यासकवर्गहकारयोश्चवर्गादेशः ।

No. 488.—Let a letter of THE PALATAL CLASS be the substitute of a letter of THE GUTTURAL CLASS, OR OF *H*, in a reduplicate (No. 427).

अत उपधायाः । ७ । २ । ११६ ।

वृद्धिः स्याज्जिति णिति च प्रत्यये । जगाद । जगदतुः । जगदुः । जगदिष । जगदथुः । जगद ।

No. 489.—Let there be *vriddhi* in the room OF A PENULTIMATE SHORT A, when an affix, distinguished by an indicatory *n* or *ṇ*, follows. Thus we have in the 2nd pret. *jagáda* (Nos. 488 and 424) “he spoke,” *jagadathuh* “they two spoke,” *jagaduh* “they spoke,” *jagaditha* (No. 433), “thou spokest,” *jagadathuh* “you two spoke,” *jaguda* “you spoke.”

यालुत्तमो वा । ७ । १ । ६१ ।

णित् स्यात् । जगाद । जगद । जगदिष । जगदिम । गदिता । गदिष्यति । गदतु । जगदत् । गदेत् । गद्यात् ।

No. 490.—Let *NAL* (No. 424), the termination of THE HIGHEST person (No. 416), be OPTIONALLY regarded as having indicatory *n*. Thus we have either *jagáda* or *jaguda* “I spoke,” *jagadiva* “we two spoke,” *jagadima* “we spoke.” In the 1st fut. *gaditá* (No. 437) “he will speak,” 2nd fut. *gadishyati* (No. 440) “he will speak,” imp. *gadatu* (No. 443) “let him speak,” 1st pret. *agadat* (No. 458) “he spoke,” pot. *gadet* (No. 463) “he may speak,” benedictive *gadydt* (No. 467) “may he speak.”

**अतो हलादेर्लघोः । ७ । २ । ७ ।**

हलादेर्लघोर्वृद्धिर्वाद्यौ परस्मैपदे सिचि । अगादीत् । अगदीत् । अग-  
दिष्यत् । णद अय्यत्ते शब्दे । ७ ।

No. 491.—Let *ṛiddhi* be optionally the substitute of a "LIGHT" A (No. 482) PRECEDED BY A CONSONANT, when *sich* follows, and a *parasmaipada* affix preceded by the augment *iṭ* (No. 433). Thus we have, 3rd pret. *agādīt* or *agudīt* (No. 450) "he spoke," cond. *agādīsh-  
yat* (No. 476) "he would speak."

The verb *ṇad* (*ṇadu*) "to sound inarticulately" is next to be con-  
jugated.

**णो नः । ६ । १ । ६५ ।**

धात्वादेर्णस्य नः । णोपदेशास्त्वनर्दनाटिनाद्याधन्वनङ्कनृनृनः ।

No. 492.—Let there be dental N in the room OF cerebral N initial  
in a root.

With the exception of *nard* "to sound," *nat* "to dance," *nāth* "to  
beg," *nādh* "to beg," *nund* "to thrive," *nakk* "to destroy," *nṛi* "to  
lead," and *nṛit* "to dance," all the verbs that begin with n have a  
cerebral n in the original enunciation.

**उपसर्गादसमासेऽपि णोपदेशस्य । ८ । ४ । १४ ।**

उपसर्गस्यान्विमितात् परस्य णोपदेशस्य धातिर्नस्य णः । प्रणदति । प्रणि-  
नदति । नदति । ननाद ।

No. 493.—Let cerebral n be the substitute of the dental n OF  
WHAT root HAS cerebral N IN ITS ORIGINAL ENUNCIATION, when it comes  
AFTER a cause of such change standing in AN UPASARGA (No. 452),  
EVEN THOUGH THE COMPOUND BE NOT A SAMĀSA (No. 961).  
Thus we have *prṇadati* "he shouts," *prṇinadati* (No. 487) "he  
shouts."

The simple verb is conjugated thus:—*nadati* "he sounds," *nanāda*  
"he sounded."

**अत एकहल्मध्येऽनादेशादेर्लिटि । ६ । ४ । १२० ।**

लिङ्गिनिमित्तादेशादिकं न भवति यदङ्गं तदवयवस्यासंयुक्ताहल्मध्येऽस्यस्यात  
स्त्वमभ्यासलोपश्च किति लिटि ।

No. 494.—WHEN a substitute of *LIT*, regarded as having an indicative *k* (No. 486), FOLLOWS, then there shall be the substitution of *e* in the room OF SHORT *A*, standing BETWEEN SIMPLE CONSONANTS, which forms a part OF WHAT inflective base DOES NOT BEGIN WITH A SUBSTITUTE (in the room of the letter of reduplication—No. 488—) caused by *lit*; and there shall be elision of the reduplicate.

यलि च सेटि । ई । ४ । १२१ ।

प्रागुक्तं स्यात् । नेदिथ । नेदथुः । नेद । ननाद । ननद । नेदिव । नेदिम । नदिता । नदिष्यति । नदतु । अनदत् । नदेत् । नद्यात् । अनादीत् । अनदीत् । अनदिष्यत् । दुनदि समृद्धौ । ८ ।

No. 495.—AND WHEN *THAL* (No. 424) FOLLOWS WITH *IT*, (No. 433), let what is mentioned above (No. 494) take place.

Thus—*neditha* “thou didst sound,” *nedathuh* “you two did sound,” *neda* “you did sound,” *nanáda* or *nanadu* (No. 490) “I did sound,” *nediva* “we two did sound,” *nedima* “we did sound,”—*naditá* “he will sound,” *nadishyati* “he will sound,” *nadatu* “let him sound,” *anadat* “he sounded,” *nudet* “he may sound,” *nadyát* “may he sound,” *andait* or *anudit* (No. 491) “he sounded, *anadishyat* “he would sound.”

The verb *nand* “to thrive” is next to be conjugated. In the original enunciation this root appears in the form of *ṭunadi*.

आदिर्जिदुडवः । १ । ३ । ५ ।

उपदेशे धातोराद्या एते इतः स्युः ।

No. 496.—Let *NI* AND *TU* AND *DU*, INITIAL in a root in its original enunciation (in the catalogue of roots) be indicative.

इदितो लुम् धातोः । ७ । १ । ५८ ।

नन्दति । ननन्द । नन्दिता । नन्दिष्यति । नन्दतु । अनन्दत् । नन्देत् । नन्द्यात् । अनन्दीत् । अनन्दिष्यत् । अर्घ पूजायाम् । ९ । अर्घति ।

No. 497.—Let *NUM* be the augment OF A ROOT WHICH HAS AN INDICATORY SHORT *I* (as *ṭunadi* has). As the augment has an indicative *m* (No. 265), it is subjoined to the last vowel—and thus we have *nanduti* “he thrives,” *nananda*, “he throve,” *nanditá* “he will thrive,” *nandishyati* “he will thrive,” *nundatu* “let him thrive,” *anandut* “he throve,” *nandel* “he may thrive,” *nandyát* “may he thrive,” *anandít* “he throve” “he throve,” *anandishyat* “he would thrive.”

The verb *arch* (*archa*) "to worship" is next conjugated:—*archati* "he worships."

**तस्मान्नुङ् द्विहलः । ७ । ४ । ७१ ।**

द्विहलो धातोर्दीर्घाभूतात् परस्य नुट् स्यात् । आनर्च । आनर्चतुः । अर्चिता । अर्चिष्यति । अर्चतु । अर्चत् । अर्चत् । अर्च्यत् । अर्चात् । अर्चात् । अर्चिष्यत् । व्रज गतौ । १० । व्रजति । वव्राज । व्रजिता । व्रजिष्यति । व्रजतु । अव्रजत् । व्रजेत् । व्रज्यात् ।

No. 498.—Let *NUṬ* be augment (of the short *α*) OF what root contains A DOUBLE CONSONANT, AFTER THAT lengthened (reduplicate derived from No. 477). Thus we have *ánarcha* (No. 103) "he worshipped," *ánarchatuh* "they two worshipped," *architá* "he will worship," *archisyati* "he will worship," *archutu* "let him worship," *árchat* (No. 478) "he worshipped," *archet* "he may worship," *archyát* "may he worship," *árchít* "he worshipped," *árchishyat* "he would worship."

The verb *vraj* (*vraja*) "to go" makes *vrajati* "he goes," *avrajá* (No. 428) "he went," *vrajitá* "he will go," *vrajishyati* "he will go," *vrajatu* "let him go," *avrajat* "he went," *vrajat* "he may go," *vraját* "may he go."

**वदव्रजहलन्तस्याचः । ७ । २ । ३ ।**

एषामचो वृद्धिः सिचि परस्मैपदेषु । अव्राजीत् । अव्रजिष्यत् । कटे वर्षा-  
वरणयोः । ११ । कटति । चक्राट । कटिता । कटिष्यति । कटतु । अकटत् ।  
कटेत् । कट्यात् ।

No. 499.—Let *vidlhi* (without the option allowed by No. 491) be the substitute, OF THE VOWEL OF these—viz. *VAD* "to speak," *VRAJ* "to go," AND OF WHAT inflective base ENDS IN A CONSONANT, when *sich* (No. 472) follows, and the *parasmaipada* affixes. Thus *avrajít* "he went," *avrajishyat* "he would go."

The verb *kaṭ* (*kate*) "to rain or to appear" makes *kaṭati* "it rains," *chukáta* (No. 488) "it rained," *kaṭitá* "it will rain," *kaṭishyati* "it will rain," *kaṭatu* "let it rain," *akaput* "it rained," *kaṭet* "it may rain," *kaṭyát* "may it rain."

**हस्यन्तक्षणाश्वसजागृणिश्व्येदिताम् । ७ । २ । ५ ।**

हसयान्तस्य क्षणादेर्यन्तस्य श्वयतेरेदितश्च वृद्धिर्नेडादौ सिचि । अक-  
टीत् । अकटिष्यत् । गुप् रक्षणे । १२ ।

No. 500.—*Vṛiddhi* (No. 499) shall not be the substitute OF WHAT ENDS IN H, or M, or Y, NOR OF the roots KSHAṆ “to kill,” ŚWAS “to breathe,” JĀGRĪ “to wake,” NOR OF those ending with the affix NI (No. 747), NOR OF SWI “to increase,” NOR OF WHAT root IS DISTINGUISHED BY AN INDICATORY E, when *sich*, preceded by the augment *i* (No. 433), follows. Thus *kaṭe* makes *akattī* “it rained,” *akaṭishyat* “it would rain.”

The verb *gup* (*pupū*) “protect” is next to be conjugated.

**गुपूधूपविच्छिपणिपनिभ्य आयः । ३ । १ । २८ ।**

**स्वार्थे ।**

No. 501.—The affix ÁYA comes AFTER GUP “to protect,” DHŪP “to heat,” VICHCHH “to approach,” PAṆ “to praise,” AND PAN “to praise”—their sense remaining unaffected by it.

**सनाद्यन्ता धातवः । ३ । १ । ३२ ।**

**सनादयः कर्मणिङन्ताः प्रत्यया अन्ते येषां ते धातुसंज्ञकाः । धातुस्वा-  
न्तादयः । गोपायति ।**

No. 502.—Let those words be called DHĀTU (i.e. verbal roots,) AT THE END OF WHICH ARE THE (twelve) AFFIXES BEGINNING WITH SAN (III. 1. 5.) and ending with *niñ*, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes *laṭ*, &c. The affix *áya* (No. 501) being one of the twelve, we have *gopáyati* “he protects.”

**आयादय आर्धधातुके वा । ३ । १ । ३१ ।**

**आर्धधातुकविधत्तायामायादयो वा स्युः ।**

No. 503.—When it is desired to express one's self WITH AN ÁRDHA-DHĀTUKA affix, let ÁYA AND THOSE THAT FOLLOW IT (in the list of twelve—No. 502). viz: *imñ*. III. 1. 29. and *niñ* (No. 560). be OPTION-ALLY affixed.

**आस्यनेकाच्च आम् वक्तव्यः ॥ लिटि । आसकासोराम्बिधानान्मस्य नेस्वम् ।**

No. 504.—“AM SHOULD BE MENTIONED as the affix OF the verb KĀS, ‘to shine,’ AND OF WHAT verb HAS MORE THAN ONE VOWEL,” when *lit* follows.

That the *m* of this affix is not indicative is ascertained by the direction that *ám* shall be applied to *ás* “to sit,” and *kás* “to shine,” (its application to which would be useless if the *m* were indicative:—see Nos. 265 and 55).



**अतो लोपः । ६ । ४ । ४८ ।**

**आर्धधातुकोपदेशे यद्वन्तं तस्यातो लोप आर्धधातुके ।**

No. 505.—When an *ardhadhātuka* affix follows, there is ELISION of the SHORT A of that which ends in short *a* at time when the *ardhadhātuka* affix is directed to be attached.

**आमः । २ । ४ । ८१ ।**

**आमः परस्य लुक् ।**

No. 506.—Let there be a blank (*luk*—No. 209) in the room of *hat* (tense-affix) comes AFTER *ÁM* (No. 504).

**कञ् चानुप्रयुज्यते लिटि । ३ । १ । ४० ।**

**आमन्ताल्लिट्पराः कृभ्यस्तयोऽनुप्रयुज्यन्ते । तेषां द्वित्वादि ।**

No. 507.—AND after what ends with *ám* (No. 506), the verbs implied in the *pratyāhāra* *KṚIṆ* (which is held to imply *kṛi* “to do,” *bhū* “to become,” and *as* “to be”), FOLLOWED BY *LIT*, are ANNEXED.

These auxiliaries undergo reduplication (No. 226) and the other consequences of taking the affixes denoted by *lit*.

**उरत् । ७ । ४ । ६६ ।**

**अभ्यासश्चवर्णस्यात् । वृद्धिः । गोपायांचकार । द्वित्वात् । परत्वाद्वाचि प्राप्ते ।**

No. 508.—SHORT A is the substitute OF *RI* (or *Ṛi*) in a reduplicate. Thus the root *kṛi*, having substituted *vṛiddhi* by No. 202, becomes *chakāra* (Nos. 488 and 424); and this, subjoined to *gup* (altered by Nos. 501 and 504), gives *gopāyāñchakāra* (Nos. 94 and 97) “he protected.”

In forming the dual of this person (*kṛi+atus*) the change of *ri* to *yan* first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

**द्विर्वचनेऽचि । १ । १ । ५६ ।**

**द्वित्वनिमित्तेऽचि अच आदेशो न द्वित्वे कर्तव्ये । गोपायांचकृतुः ।**

No. 509.—WHEN (an affix beginning with) A VOWEL FOLLOWS, THAT IS A CAUSE OF REDUPLICATION, a substitute shall not take the

एकाच्च उपदेशेऽनुदात्तात् । ७ । २ । १० ।

ऊददन्तयैतिरुत्ताशीखुनुत्तुशिवडीङ्शिभिः ।

कान्तेषु शक्तेः । चान्तेषु पञ्चम्वर्षवृष्विचसिचः षट् । हान्तेषु प्रच्छे-  
कः । जान्तेषु त्यजन्निजभज्भञ्जभुज प्रस्जम्भजयज्युजहज्रऽजिषिजिस्वञ्जस-  
ञ्जसृजः पञ्जदश । दान्तेषु अद् जुद् बिद् किद् तुद् नुद् पद् भिद् विद्  
विन्द विन्द् शद् सद् स्विद् स्कन्दिहदी षोडश । धान्तेषु क्रुध् जुध् बुध्  
बन्ध् युध् रुध् राध् व्यध् शुध् साध् सिध् एकादश । नान्तेषु मन्यहनौ द्वौ ।  
पान्तेषु आप् क्षिप् क्षुप् तप् तिप् वृष्य वृष्य लिप् लुप् वप्शप्स्वप्स्रप्स्रयोदश ।  
भान्तेषु यभ्रभलभस्तयः । मान्तेषु गमन्मयम्रमश्चत्वारः । शान्तेः कुश दंश  
दिश दृश मृश रिश रुश लिश्विशस्पृशः दश । षान्तेषु कृष् त्विष् तुष् द्विष्  
दुष् पुष्य पिष् विष् शिष् शुष् श्लिष् एकादश । सान्तेषु घस्रवती द्वौ ।  
हान्तेषु दह दिह दुह नह मिह रहलिहवहोऽष्टौ ।

गोपायांचर्क्य । गोपायांचक्रुः । गोपायांचक्रं । गोपायांचकार । गोपा-  
यांचक्रव । गोपायांचक्रम । गोपायांचब्रूव । गोपायामास । जुगोप । जुगुपतुः ।  
जुगपः ।  
जुगुपुः ।

With the exception of roots ending in *ú* and *ri*, and with the exception of the roots *yu* "to mix," *ru* "to sound," *kshnu* "to whet," *śi* "to sleep," *shnu* "to distil," *nu* "to praise," *kshu* "to sneeze," *śvi* "to increase," *śin* "to fly," and *śri* "to serve," and *vri* (*vriñ*) "to serve," and *vri* (*vriñ*) "to choose," what roots, containing a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented, there are)—of those that end in *k*, one only—viz, *śak*, (*śaktri*) "to be able:"—of those that end in *ch*, six—

viz. *pach* "to cook," *much* "to be free," *rich* "to purge," *vich* "to speak," *vich* "to differ," and *sich* "to sprinkle:"—of those that end in *chh*, one only—viz. *prachchh* "to ask:"—of those that end in *j*, fifteen—viz. *tyaj* "to abandon," *nij* "to cleanse," *bhaj* "to serve," *bhañj* "to break," *bhuj* "to enjoy," *bhrusj* "to fry," *masj* "to merge," *yaj* "to sacrifice," *yuj* "to join," *ruj* "to be sick," *rañj* "to colour," *vijir* "to differ," *swañj* "to embrace," *sunj* "to embrace," and *srij* "to abandon:"—of those that end in *d*, sixteen, viz. *ud* "to eat," *kshud* "to pound," *khid* "to be distressed," *chhid* "to cut," *tud* "to torment," *nud* "to send," *pad* "to go," *bhid* "to break," *vid* "to be," *vid* "to consider," *vid* "to acquire," *śud* "to wither," *und* "to wither," *swid* "to sweat," *skand* "to go," and *had* "to evacuate:"—of those that end in *dh*, eleven, viz. *krudh* "to be angry," *kshudh* "to be hungry," *budh* "to know," *bandh* "to bind," *yudh* "to fight," *rudh* "to obstruct," *rādth* "to accomplish," *vyadh* "to pierce," *śudh* "to be pure," *sādth* "to accomplish," and *sidh* "to be accomplished:"—of those that end in *n*, two, viz. *man* "to think," and *han* "to kill:"—of those that end in *p*, thirteen, viz. *áp* "to obtain," *kship* "to throw," *chhap* "to touch," *tap* "to inflame," *tip* "to drop," *trip* "to be satisfied," *drip* "to be proud," *lip* "to smear," *lup* "to disturb," *vap* "to sow," *śap* "to vow," *swap* "to sleep," and *srip* "to creep:"—of those that end in *bh*, three, viz. *yubh* "to copulate," *rubh* "to begin," and *labh* "to acquire;"—of those that end in *m*, four, viz. *gem* "to go," *nam* "to bow," *yam* "to stop," and *ram* "to stop:"—of those that end in *ś*, ten, viz. *kruś* "to cry aloud," *duś* "to bite," *diś* "to show," *driś* "to see," *mriś* "to perceive," *riś* "to hurt," *ruś* "to hurt," *liś* "to lessen," *viś* "to enter," and *sprīś* "to touch:"—of those that end in *sh*, eleven, viz. *kriśh* "attract," *twiśh* "to shine," *tush* "to be satisfied," *dwiśh* "to hate," *dush* "to do wrong," *push* "to cherish," *pish* "to grind," *vish* "to pervade," *sish* "to hurt," *śush* "to dry" and *ślish* "to embrace:"—of those that end in *s*, two, viz. *ghus* "to eat," and *vas* "to dwell:"—of those that end in *h*, eight, viz. *dah* "to burn," *dih* "to smear," *duh* "to milk," *nah* "to tie," *mih* "to urine," *ruh* "to ascend," *lih* "to lick," and *vah* "to bear."

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root *kri*, being gravely accented, falls under this rule and does not take the augment *it*—so that we have *gopāyāñchakartha* "thou didst protect," *gopāyāñchakruthuh* "you two protected, *gopāyāñchakara*

"you protected," *gopáyānchakára* "I protected," *gopáyānchakriva* "we two protected," *gopáyānchakrīma* "we protected." The same tense may be conjugated thus—*gopáyāmbabhūva* (No. 507) "he protected," or *gopáyāmása* "he protected." On the option allowed by No. 503, it may also be conjugated thus—*jugopa* (Nos. 426 and 488) "he protected," *jugupatuh* (No. 486) "they two protected," *jugupuh* "they protected."

## स्वरतिसूतिसूयतिधूञ्जदितो वा । १ । २ । ४४ ।

स्वरत्यादेरुदितश्च परस्य वलादेरार्धधातुकस्येच्च्वा स्यात् । जुगोपिथ । जुगोप्य । गोपायिता । गोपिता । गोप्ता । गोपायिष्यति । गोपिष्यति । गोप्यति । गोपायतु । अगोपायत् । गोपायेत् ।

No. 511.—*It* (No. 433) shall be **OPTIONALLY** the augment of an *ardhadhātuka* affix beginning with *val* coming **AFTER** the verbs *śwri*, &c.—viz. *SWRI* "to sound," *SHŪ*—whether of the 2nd or 4th class of verbs—Nos. 589 and 669—"to bring forth," and *DHŪ* "to agitate," AND after **WHAT** root HAS AN INDICATORY LONG Ū. As the root *gupū* has an indicatory ū, it thus makes either *jugopitha* or *jugoptha* "thou didst protect," *gopáyitá* or *gopitá* (No. 503) or *goptá* "he will protect," *gopáyishyati* or *gopishyati* or *gopsyati* "he will protect," *gopáyatu* (the option of No. 503 not presenting itself here) "let him protect," *agopáyat* "he protected," *gopáyet* "he may protect."

## नेटि । १ । २ । ४ ।

इडादौ तिचि हलन्तस्य वृद्धिर्न । अगोपायीत् । अगोपीत् । अगोप्सीत् ।

No. 512.—WHEN *sich*, PRECEDED BY *IT*, follows, *vridhhi* (No. 499) shall NOT be the substitute of a root ending in a consonant. Thus we have *agopáyit* or *agopit*, or (when the *it* is omitted under the option allowed by No. 511) *agaupsit* "he protected."

## भल्लो भल्लि । ८ । २ । २६ ।

भल्लः परस्य सस्य लोपो भल्लि । अगोप्ताम् । अगोप्सुः । अगोप्सीः । अगोप्सम् । अगोप्सु । अगोप्सम् । अगोप्स्व । अगोप्स्व । अगोपायिष्यत् । अगोपिष्यत् । अगोप्यत् । चि जये । १३ । जयति । चिजाय । चिजियतुः । चिजियुः । एकाच रति निषेधे प्राप्ते ।

No. 513.—Let there be elision of what *s* comes AFTER a JHAL WHEN a JHAL FOLLOWS. Thus *agauptām* "they two protected," *agaupsuh* "they protected," *agaupsih* "thou didst protect," *agauptam* "you two protected," *agaupta* "you protected," *agaupsam* "I protected," *agaupsua* "we two protected," *agaupsma* "we protected," *agopdyishyat* or *agopishyat* (No. 503) or *agopsyat* (No. 511) "he would protect."

The next verb to be conjugated is *kshi* "to wane," which makes *kshayati* "he wanes," *chikshāya* "he waned," *chikshiyātuh* (No. 220) "they two waned," *chikshiyuh* "they waned."

A prohibition (of the augment *it*—No. 433) having presented itself in rule No. 510, we look forward.

**कृषभृष्टुद्रुश्रुवो लिटि । ७ । २ । १३ ।**

**क्रादिभ्य एव लिट् इण् स्यादन्यस्मादनिटोऽपि स्यात् ।**

No. 514.—It is only AFTER the verbs *kṛi*, &c. viz.—*KṚI* "to make," *SṚI* "to go," *BHṚI* "to nourish," *VṚI* to choose," *SHṚU* "to praise," *DRU* "to run," *SRU* "to drop," and *SRU* "to hear," that *it* (No. 433) shall not be the augment, WHEN it is *LIT* that FOLLOWS;—after another verb, though it be one (No. 510) that has not *it*, (when followed by a different *ārdhadhātuka* affix,) the augment shall come, (if *lit* beginning with *val*, follows).

**अचस्तास्यत् थल्यनिटो नित्यम् । ७ । २ । ६१ ।**

**उपदेशेऽजन्तो यो धातुस्तासौ नित्यानिट् ततस्थल इण् न ।**

No. 515.—AFTER a root which ends in a VOWEL in its original enunciation, and which is ALWAYS DEVOID OF the augment *it* when *tāsi* (No. 435) follows,—*THAL* (No. 424), LIKE *TĀSI*, shall not have the augment *it*.

**उपदेशेऽजन्तः । ७ । २ । ६२ ।**

**उपदेशेऽकारवान् यस्तासौ नित्यानिट् ततः परस्य थल इण् न स्यात् ।**

No. 516.—When a root (ending in a consonant), WITH SHORT *A* as its vowel IN THE ORIGINAL ENUNCIATION, is always devoid of the augment *it* when followed by *tāsi*, then *thal*, coming after that root, shall not have the augment *it*.

**ऋतो भारद्वाजस्य । ७ । २ । ६३ ।**

तासौ नित्यानिटः ऋन्तादेव यलो नेह भारद्वाजस्य मते । तेनान्यस्य  
स्यादेव । अयमत्र संयुक्तः ।

अजन्तोऽकारवान् वा यस्तास्यनिट् यलि वेड्यम् ।

ऋन्त ईदृङ्गित्यानिट् क्ताद्यन्यो लिटि सेङ्गवेत् ॥

चिन्तयिष्य । चिन्तयेय । चिन्तयिष्युः । चिन्तिय । चिन्ताय । चिन्तय । चिन्ति-  
यिव । चिन्तियिम । जेता । जेयति । जयतु । अजयत् । जयेत् ।

No. 517.—In the opinion of BHĀRADWĀJA, it is only AFTER a root which ends in SHORT *ri*, always devoid of the augment *it* when *tāsi* follows, that *thal* shall not have the augment *it*. Hence *it* should be the augment of any other verb (in Bhāradwāja's opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment *it*. What root ends in a vowel, or (ending in a consonant) has a short *a*, if it be devoid of *it* when *tāsi* follows, may optionally have *it*, when *thal* follows. "What ends in short *ri* is, under the same circumstances, always devoid of *it*. Any verb, except *kṛi*, &c. (No. 514), should have *it*, when *lit* follows (the foregoing option in the case of *thal* being borne in mind)."

Thus we have either *chikshayitha* or *chikshetha* "thou didst wane," *chikshiyathuk* "you two waned," *chikshiya* "you waned," *chikshāya* or *chikshaya* "I waned," *chikshiyiva* "we two waned," *chikshiyima* "we waned," *kshetā* "he will wane," *ksheshyati* "he will wane," *kshayatu* "let him wane," *akshayat* "he waned," *kshayet* "he may wane."

अकृत्सार्वधातुकयोर्दीर्घः । ७ । ४ । २५ ।

अजन्ताङ्गस्य दीर्घा यादौ प्रत्यये न तु कृत्सार्वधातुकयोः । लीयात् ।

No. 518.—Of an inflective base ending in a vowel, the LONG vowel shall be the substitute, when an affix, beginning with the letter *y* follows; but NOT IF the affix be one of those called KṚIT (No. 329) OR A SĀRVADHĀTUKA. Thus *kshīyāt* "may he wane."

सिचि वृद्धिः परस्मैपदेषु । ७ । २ । १ ।

इजन्ताङ्गस्य वृद्धिः स्यात् परस्मैपदे सिचि । अज्ञेयीत् । अज्ञेय्यत् । तप  
संतापे । १४ । तपति । तताप । तपतुः । तेषुः । तेषिष्य । ततप्य । तप्ता ।

तप्यति । तपतु । अतपत् । तपेत् । तप्यात् । अताप्सीत् । अताप्ताम् ।  
अतप्यत् । क्रमु पादवित्तेपे । १५ ।

No. 519.—Let *VRIDDHI* be the substitute of an inflective base ending in *ik*, WHEN SUCH FOLLOWS AND THE *PARASMAIPADA* affixes ARE EMPLOYED. Thus *akshuishit* "he waned," *aksheshyut* "he would wane."

The next verb to be conjugated is *tup* (*tapu*) "to burn," which makes *tupati* "he burns," *tutāpa* "he burned," *tipatuh* (No. 494) "they two burned," *tepuh* "they burned," *tepithi* (No. 495) or optionally without the augment *it*—No. 517—) *tatuptha* "thou didst burn," *taptā* "he will burn," *tapsiyati* "he will burn," *tapatu* "let him burn," *atapāt* "he burned," *tapet* "he may burn," *tapydt* "may he burn," *atāpsit* (No. 499) "he burned," *atāptām* (No. 513) "they two burned," *atapsyat* "he would burn."

The next verb to be conjugated is *kram* (*kramu*) "to walk."

वा भ्राशङ्गाशभ्रमुक्रमुक्रमुत्रसिन्नुटिलषः । ३ । १ ।

३७० ।

एभ्यः श्यन् वा कर्त्रेण सार्वधातुके परे । पते शप् ।

No. 520.—AFTER these verbs, in the active voice, viz. *BHRÁŚ* "to shine," *BHLÁŚ* "to shine," *BHRAM* "to whirl," *KRAM* "to walk," *KLAM* "to be sad," *TRAS* "to fear," *TRUṬ* "to cut," AND *LASH* "to desire," there is *OPTIONALLY* *śyan* (No. 669). On the other alternative there is *sap* (No. 419).

क्रमः परस्मैपदेषु । ७ । ३ । ७६ ।

क्रमो दीर्घः परस्मैपदे शिति । क्राम्यति । क्रामति । चक्राम । क्रमिता ।  
क्रमिष्यति । क्राम्यतु । क्रामतु । अक्राम्यत् । अक्रामत् । क्राम्येत् । क्रामेत् ।  
क्रम्यात् । अक्रमीत् । अक्रमिष्यत् । पा पाने । १६ ।

No. 521.—Let a long vowel be the substitute OF the vowel of the root *KRAM*, WHEN an affix with an indicatory *ś* FOLLOWS, and A *PARASMAIPADA*. Thus we have optionally (No. 520) *krāmyati* or *krāmati*, "he walks," *chakráma* "he walked," *kramitā* "he will walk," *kramishyati* "he will walk," *krāmyatu* or *krāmātu* "let him walk," *akrāmyat* or *akrāmat* "he walked," *krāmyet* or *krāmet* "he may walk," *kramydt* "may he walk," *aḡramit* "he walked," *akramishyut* "he would walk."

The next verb to be conjugated is *pá* "to drink."

**पाप्राध्मास्थानादाण्डूश्यतिसर्तिसदसदां पिब-  
जिघ्रधमतिष्ठमनयच्छपश्यधौशीर्च्छयसीदाः । ७ । ३ ।  
७८ ।**

पादीनां पिबादयः स्युरित्संज्ञकशब्दौ प्रत्यये । पिबादेशोऽवन्तस्तेन न  
गुणः । पिबति ।

No. 522.—OF the verbs *pá*, &c. viz. *PÁ* "to drink," *GHRÁ* "to smell," *DHMÁ* "to blow," *SHṬHÁ* "to stand," *MNÁ* "to acquire by study," *DÁN* "to give," *DRÍS* "to see," *RI* "to go," *SRI* "to run," *ŚAD* "to wither," AND *SHAD* "to decay," let the substitutes be *piba*, &c. (viz. *PIBA*, *JIGHRA*, *DHAMA*, *TISHṬHA*, *MANA*, *YACHCHHA*, *PAŚYA*, *RICCHHA*, *DHAU*, *ŚÍYA*, AND *SIDA*, when an affix, beginning with an indicatory *ś*, follows (—see No. 419).

The substitute *piba* ends in short *a* (not in *b*), hence there is not the substitution of *guṇa* (by No. 485), and we have *pibati* "he drinks."

**आत औ णालः । ७ । १ । ३४ ।**

पयो ।

No. 523.—AFTER a root ending in LONG *á*, there shall be *AU* instead OF *ṆAL* (No. 424). Hence *papau* "he drank."

**आतो लोप इति च । ६ । ४ । ६४ ।**

अजाद्योराधधातुकयोः कृद्धिटोः पर्योरातो लोपः । पपतुः । पयुः ।  
पपिथ । पपाथ । पपयुः । पय । पयो । पपिव । पपिम । पाता । पास्यति ।  
पिबतु । पिबित् । पिबेत् ।

No. 524.—There shall be ELISION OF LONG *á* when an *ardha-*  
*dhātuka* affix follows, beginning with a vowel and having an indicatory *k* or *ñ*, AND WHEN the augment *it* FOLLOWS. Hence *papatuh* (No. 486) "they two drank," *papuh* "they drank," *papitha* or (without the augment *it*—517—) *pupáthu* "thou didst drink," *papathuh* "you two drank," *papa* "you drank," *papau* (No. 523) "I drank," *papiva* "we two drank," *papima* "wo drank," *pátá* "he will drink," *pásyati* "he will drink," *pibatú* (No. 522) "let him drink," *apibat* "he drank," *pibet* "he may drink."



**सर्लिङि । ई । ४ । ६७ ।**

घुसंज्ञकानां मास्यादीनां च एत्वं स्यादार्धधातुके किति लिङि । पेयात् ।  
गातिस्येति सिचो लुक् । अयात् । अयाताम् ।

No. 525.—Let there be a change to E of the vowel of the verbs called *ghu* (No. 662), and of the verbs *má* "to measure," *sthá* "to stand," &c. (No. 625), WHEN an *árdhadhātuka* substitute of LIŦ (No. 465), with an indicatory *k*, FOLLOWS.

Thus *peyát* "may he drink." "As there is elision (*luk*) of *sich* by No. 473, we have *apát* "he drank," *apátám* "they two drank."

**आतः । ३ । ४ । ११० ।**

सिञ्जलुकि आदन्तादेव भेजुस् ।

No. 526.—When elision (*luk*) of *sich* takes place (No. 473), AFTER what ends in LONG Á only *jus* is the substitute of *jhi* (No. 481).

**उस्यपदान्तात् । ई । १ । ६६ ।**

अपदान्तादकारादुसि पररूपमेकादेशः । अपुः । अपास्यत् । भौ हर्षयत् ।  
१७ । भ्लायति ।

No. 527.—WHEN US (No. 526) comes AFTER WHAT *a* or *á* IS NOT FINAL IN A PADA (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apá + us* (No. 526) = *apuh* "they drank," *apásyat* "he would drink."

The next verb to be conjugated is *glai* "to be languid," which makes *gláyati* "he is languid."

**आदेश उपदेशोऽशिति । ई । १ । ४५ ।**

उपदेशे एजन्तस्य धातोरात्वं न तु शिति । जलौ भ्रमन्ता । भ्रमास्यति ।  
भ्रमायतु । भ्रमायत् । भ्रमायेत् ।

No. 528.—There shall be a substitution of LONG Á for the final or WHAT ROOT, IN THE ORIGINAL ENUNCIATION, ENDS IN ECH; but NOT IF an affix with AN INDICATORY *ś* (such as *śap*) FOLLOWS. Thus as *śap* (No. 419) is not affixed when *liṭ* (No. 432) follows, the *ai* of *glai* becomes *á*, and then, by Nos. 523 and 41, we have *jaglau* "he was languid," *glátá* "he will be languid," *glásyati* "he will be languid," *gláyatu* "let him be languid," *agláyat* "he was languid," *gláryet* "he may be languid."

## वान्यस्य संयोगादेः । ६ । ४ । ६८ ।

घुमास्यादेरन्यस्य संयोगादेर्धातोरात् एत्वं वार्धधातुके किति लिङि ।  
लियात् । भलायात् ।

No. 529.—Let there be **OPTIONALLY** a change to *e* of the long *á* OF ANY OTHER root, BEGINNING WITH A CONJUNCT consonant, than the roots called *ghu*, and the roots *má*, *sthá*, &c. (No. 625), when an *árdha-dhātuka* substitute of *liñ*, with an indicatory *k* (No. 465), follows. Thus we have *gleyát* or *gláyāt* (No. 528) “may he be languid.”

## यमरमनमातां सकृ च । ७ । २ । ७३ ।

एषां सकृ स्यादेभ्यः सिच इट् स्यात् परस्मैपदेषु । अग्लासीत् । अग्ला-  
स्यत् । हू कौटिल्ये । १८ । हुरति ।

No. 530.—OF these, viz. of the verbs YAM “to restrain,” RAM “to sport,” NAM “to bow,” AND what roots end in LONG *Á*, let SAK be the augment; AND let *iñ* be the augment of *sich* coming after these, when the *parasmaipada* affixes are employed. Thus *aglásit* (No. 479) “he was languid,” *aglásyat* “he would be languid.”

Then next verb to be conjugated is *hwri* “to bend,” which makes *hwarati* “he bends.”

## ऋतश्च संयोगादेर्गुणः । ७ । ४ । १० ।

ऋदन्तस्य संयोगादेर्ङ्गस्य गुणो लिटि । उपधाया वृद्धिः । जह्वार । जह्व-  
रतुः । जह्वरः । जह्वर्य । जह्वरथुः । जह्वर । जह्वार । जह्वर । जह्वरिव । जह्व-  
रिम । हूर्ता ।

No. 531.—Let GUNA (notwithstanding Nos. 486 and 467) be the substitute OF WHAT inflective base ENDS IN SHORT *ṛi* AND BEGINS WITH A CONJUNCT consonant, when *liñ* follows.

After substituting *vridhhi* for the penultimate, by No. 489, we have *jahwára* “he bent,” *jahwaratuh* “they two bent,” *jahwaruh* “they bent,” *jahwartha* “thou didst bend,” *jahwarathuh* “you two bent,” *jahwara* “you bent,” *jahwára* or *jahwara* No. 490 “I bent,” *jahwariva* “we two bent,” *jahwarima* “we bent,” *hwardá* “he will bend.”

## ऋदुनोः स्ये । २ । ७ । ७० ।

ऋतो हन्तेश्च स्येष्ट । ह्वरिष्यति । ह्वरतु । अह्वरत् । ह्वरेत् ।

No. 532.—Let *it* be the augment OF SYA (No. 435) AFTER what ends in SHORT RI, AND after the verb HAN “to kill.” Thus *hwarish-yati* “he will bend,” *hwaratu* “let him bend,” *ahwarat* “he bent,” *hwaret*, “he may bend.”

**गुणोऽर्तिसंयोगाद्योः । ७ । ४ । २६ ।**

अर्तः संयोगादेर्चदन्तस्य च गुणो यकि यादावार्धधातुके लिङि च ।  
ह्रयात् । अह्वार्षीत् । अह्वरिष्यत् । शु अवणे । १९ ।

No. 533.—Let GUNĀ be the substitute OF the verb RI “to go,” AND OF WHAT BEGINS WITH A CONJUNCT consonant and ends with short *ri*, when *yak* (No. 801) or an *ārdhadhātuka* substitute of *liñ* (No. 465), beginning with *y*, follows. Thus *hwarydt* “may he bend,” *ahwārshīt* “he bent,” *ahwarishyat* “he would bend.”

The next verb to be conjugated is *śru* “to hear.”

**श्रुवः शु च । ३ । १ । ७४ ।**

श्रुवः शु इत्यादेशः स्यात् श्रुप्रत्ययश्च । शृणोति ।

No. 534.—OF ŚRU let ŚRI be the substitute, AND let there be the affix *śnu* (No. 687). Thus we have *śrinoti* (No. 235) “he hears.”

**सार्वधातुकमपित् । १ । २ । ४ ।**

अपित् सार्वधातुकं द्विवृत् । शृणुतः ।

No. 535.—A SĀRVADHĀTUKA affix, WITHOUT AN INDICATORY P, shall be like what has an indicatory *ñ* (No. 467). Hence *śrinutah* “they two hear.”

**हुश्रुवोः सार्वधातुके । ६ । ४ । ८७ ।**

हुश्रुवोरनेकावोऽसंयोगपूर्वस्योवर्णस्य यण् स्यादचि सार्वधातुके । शृण्वन्ति । शृणोषि । शृणुयः । शृणुथ । शृणोमि ।

No. 536.—WHEN A SĀRVADHĀTUKA affix, beginning with a vowel, FOLLOWS, let there be a semi-vowel in the room OF the *u* of the verb HU “to sacrifice,” AND of what ends in ŚNU (No. 687), when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have *śrinwanti* “they hear,” *śrinoshi* “thou hearest,” *śrinuthah* “you two hear,” *śrinutha* “you hear,” *śrinomi* “I hear.”

**लोपश्चास्यान्यतरस्यां श्रुवोः । ६ । ४ । १०७ ।**

असंयोगपूर्वस्य प्रत्ययोकारस्य लोपो वा ध्वोः परयोः । शृण्वः । शृणुवः ।  
 शृणमः । शृणुमः । शृण्वाव । शृणुवतुः । शृणुवुः । शृणोय । शृणुवयुः । शृण्व ।  
 शृण्वाव । शृण्व । शृण्म । श्रेता । श्रेष्यति । शृणोतु । शृणुताम् । शृण्वन्तु ।

No. 537.—AND let there be OPTIONALLY ELISION OF THIS—i. e. of the *u* of an affix not preceded by a conjunct consonant—WHEN *M* OR *V* FOLLOWS. Thus we have *śṛiṇwah* or *śṛiṇuvah* “we two hear,” *śṛiṇmah* or *śṛiṇumah* “we hear,” *śuśṛāva* “he heard,” *śuśṛuvatuḥ* “they two heard,” *śuśṛuvuḥ* “they heard,” *śuśṛoṭha* “thou didst hear,” *śuśṛuvathuḥ* “you two heard,” *śuśṛuva* “you heard,” *śuśṛāva* “I heard,” *śuśṛuva* “we two heard,” *śuśṛuma* “we heard,” *śṛoṭā* “he will hear,” *śṛośhyati* “he will hear,” *śṛiṇotu* “let him hear,” *śṛiṇutām* “let the two hear,” *śṛiṇwantu* “let them hear.”

उतश्च प्रत्ययादसंयोगपूर्वात् । ई । ४ । १०६ ।

असंयोगपूर्वात् प्रत्ययोति हेर्लुक् । शृणु । शृणुतात् । शृणुतम् । शृणुत ।  
 गुणावादेशौ । शृण्वान । शृण्वाव । शृण्वाम । अशृणोत् । अशृणुताम् ।  
 अशृण्वन् । अशृणोः । अशृणुतम् । अशृणुत । अशृणवम् । अशृण्व । अशृण्व ।  
 अशृणम । अशृणुम । शृणुयात् । शृणुयाताम् । शृणुयुः । शृणुयाः । शृणुया-  
 तम् । शृणुयात । शृणुयाम् । शृणुयाव । शृणुयाम । श्रूयात् । अश्रूयीत् ।  
 अश्रूयत् । गच्छ गतौ । २० ।

No. 538.—AND let there be elision (*luk*) of *hi* (No. 447), coming AFTER the SHORT *U* of AN AFFIX NOT PRECEDED BY A CONJUNCT consonant. Thus *śṛiṇu* “hear thou,” *śṛiṇutāt* (No. 444) “mayst thou hear,” *śṛiṇutam* “do you two hear,” *śṛiṇuta* “hear ye.” The augment derived from No. 450 causes the substitution of *guṇa* by No. 420, and *av* having been substituted for this by No. 29, we have *śṛiṇavāni* “let me hear,” *śṛiṇavāva* (Nos. 450 and 455) “let us two hear,” *śṛiṇavāma* “let us hear,” *aśṛiṇot* (No. 458) “he heard,” *aśṛiṇutām* “they two heard,” *aśṛiṇwan* (No. 536) “they heard,” *aśṛiṇoh* “thou didst hear,” *aśṛiṇutam* “you two heard,” *aśṛiṇuta* “you heard,” *aśṛiṇavam* “I heard,” *aśṛiṇwa* (No. 537) or *aśṛiṇuva* “we two heard,” *aśṛiṇma* or *aśṛiṇuma* “we heard,” *śṛiṇuyāt* (Nos. 460 and 461) “he may hear,” *śṛiṇuyātām* “they two may hear,” *śṛiṇuyuḥ* (Nos. 461 and 527) “they may hear,” *śṛiṇuyāh* “thou mayst hear,” *śṛiṇuyātām* “you two may hear,” *śṛiṇuyāta* “you may hear,” *śṛiṇuyām* “I may hear,” *śṛiṇuyāva*

"we two may hear," *śrinuyāma* "we may hear," *śrūyāt* (Nos. 466, 467, and 518) "may he hear," *āśraushīt* (Nos. 479, 480, and 519) "he heard," *āśroshyat* "he would hear."

The next verb to be conjugated is *gam* (*gumṛi*) "to go."

**इषगमियमां छः । १ । ३ । १७ ।**

एषां छः शिति । गच्छति । जगाम ।

No. 539.—Let CHHA be the substitute of the finals OF these viz. ISH "to wish," GAM "to go," AND YAM "to restrain," when an affix, having an indicatory ś, follows. Thus (when *śap*—No. 419—follows) we have *gachchhati* "he goes," but the substitution does not take place (No. 432) in *jagāma* "he went."

**गमहनजनखनघसां लोपः क्त्विनङि । ६ । ४ ।**

६८ ।

एषामुपधाया लोपोऽजादौ क्ङिति न त्वङि । जग्मतुः । जग्मुः । जगमिथ । जुगन्थ । जग्मयुः । जग्म । जगाम । जगम । जग्मिथ । जग्मिम । गन्ता ।

No. 540.—Let there be ELISION OF the penultimate of these, vi GAM "to go," HAN "to kill," JAN "to produce," KHAN "to dig," AND GHAS "to eat," WHEN ANY affix, EXCEPT AÑ (No. 542), EOLLOWS, beginning with a vowel and DISTINGUISHED BY AN INDICATORY K OR N. Thus we have *jagmatuh* (No. 486) "they two went," *jagmuh* "they went," *jagamitha* (No. 517) or *jaganthū* "thou didst go," *jagmathuh* "you two went," *jagma* "you went," *jagāma* or *jagamā* (No. 490) "I went," *jagmiva* (No. 433) "we two went," *jagmima* "we went," *gantā* (No. 510) "he will go."

**गमेरिट् परस्मैपदेषु । १ । २ । ५८ ।**

गमेः साद्वैरार्धधातुक्त्वेट् परस्मैपदेषु । गमिष्यति । गच्छतु । आगच्छतु । गच्छेत् । गम्यात् ।

No. 541.—Let IT be the augment of an *ārdrhadhātuka* affix beginning with s, coming AFTER the verb GAM "to go," WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *gamishyati* "he will go," *gachchhat* (No. 539) "let him go," *agachchhat* "he went," *gachchhet* "he may go," *gamydāt* "may he go."

पुषादिद्युताद्युल्लदितः परस्मैपदेषु । ३ । १ । ५५ ।

इयन्विकरणपुषादेर्द्युतादेर्ल्लदितश्च परस्य ज्ञेरङ् परस्मैपदेषु । अगमत् ।  
अगमिष्यत् ।

इति परस्मैपदिनः ।

No. 542.—Let *añ* be the substitute of *chli* (No. 471), coming AFTER the roots PUSH “to nourish” ETC., which have the class-affix (*vikarana*) *syān*, i. e. which belong the 4th conjugation—(No. 669), AND after the roots DYUT “to shine” &c., AND after THOSE WHICH (like *gamlri*) HAVE AN INDICATORY *lri*, WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *agamat* “he came,” *agamishyat* (No. 541) “he would come.”

So much for the conjugation of those verbs of the first class which take the *parasmaipada* terminations.

The next verb to be conjugated, viz. *edh* “to increase,” takes the *ātmanepada* terminations.

एध वृद्धौ । १ ।

टित आत्मनेपदानां टेरे । ३ । ४ । ७६ ।

टितो लस्यात्मनेपदानां टेरेत्वम् । एधते ।

No. 543.—Let there be a change to E OF the *ṭi* (No. 52) OF THE *ĀTMANEPADA* substitutes OF WHAT *l* (No. 404) HAS AN INDICATORY *ṭ*. Thus *edh + ta* (Nos. 407 and 419) becomes *edhate* “he increases.”

आतो ङितः । ७ । २ । ८१ ।

अतः परस्य ङितामाकारस्य इय् स्यात् । एधेते । एधन्ते ।

No. 544.—Let there be *iy* in the room OF the *Ā* OF WHAT affix HAS AN INDICATORY *ñ* (No. 535) and comes after short *a*. Thus *edhete* (No. 463) “they two increase,” *edhante* (No. 421) “they increase.”

यासः से । ३ । ४ । ८० ।

टितो लस्य यासः से स्यात् । एधसे । एधेथे । एधध्वे । अतो गुणे ।  
एधे । एधावहे । एधामहे ।

No. 545.—Let *sa* be the substitute OF *THĀS*, the substitute of an *l* that has an indicative *ṭ*. Thus *edhase* “thou increasest,” *edhethe* (No.

544) "you two increase," *edhadhwe* "you increase." When *guṇa* comes after short *a* (No. 300), the *guṇa* alone is the substitute—thus *edha + e* (No. 543) = *edhe* "I increase," *edhávahe* (No. 422) "we two increase," *edhámahe* "we increase."

**इजादेश्च गुरुमतोऽनृच्छः । ३ । १ । ३६ ।**

**इजादिर्यो धातुर्गुरुमानृच्छत्यन्यस्तत आम् स्याल्लिटि ।**

No. 546.—When *liṭ* follows, let there be *ám* (No. 504) AFTER THAT root WHICH, being OTHER THAN the root *RICCHHA* "to go," BEGINS WITH *ICH* AND HAS A HEAVY VOWEL (Nos. 483 and 484).

**आम्प्रत्ययवत् कृजोऽनुप्रयोगस्य । १ । ३ । ६३ ।**

**आम् प्रत्ययो यस्मादित्यतद्गुणसंविज्ञानो बहुव्रीहिः । आम्प्रकृत्या तुन्य-  
मनुप्रयुज्यमानात् कृजोऽप्यात्मनेपदम् ।**

No. 547.—The word "*ám-pratyaya*," in this aphorism, meaning "that after which the affix *ám* (No. 504) comes," is a compound, of the kind termed *Bhuvrthi* (No. 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name. LIKE the verb THAT TAKES THE AFFIX *ÁM* (if the verb be conjugated with the *átmanepada* terminations), so let the *átmanepada* terminations be those OF the verb *KRI* when SUBJOINED thereto (as an auxiliary).

[Among *Bhuvrthi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguṇa-samvijnāna*) from those denoting what is otherwise (*atadguṇa-samvijnāna*). The stock illustration of the former kind is "*dīrgha-karṇam ānaya*"—i. e. "bring Long-ear"—where the long ears accompany and mark the individual; and of the latter kind, "*driṣṭa-sāgaram ānaya*"—i. e. "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term "*ám-pratyaya*" above-mentioned i. e. "that which has the affix *ám*," is of the latter description. We are told that the auxiliary is to take the same tense-affixes as "that which has the affix *ám*;" but the verb, when we look at any part of it (such as *edhate*) with a tense-affix, has no *ám* then visible—the *ám*, when present, causing (No. 506) the elision of the tense-affixes.]

## लिटस्तभयोरेशिरेष् । ३ । ४ । ८१ ।

लिङादेशयोस्तभयोरेशिरेचो स्तः । एधांचक्रे । एधांचक्राते । एधांचक्रिरे ।  
एधांचक्रणे । एधांचक्राथे ।

No. 548.—EŚ AND IRECH are the substitutes OF T AND JH, the substitutes OF LIṬ. Thus we have *edhānchakre* "he increased," *edhānchakrāte* "they two increased," *edhānchakrīre* "they increased," *edhānchakṛishe* "thou didst increase," *edhānchakrāthe* "you two increased."

## इयाः षीध्वंलुङ्लिटां धोऽङ्गात् । ८ । ३ । ७८ ।

इयन्तादङ्गात् परेषां षीध्वंलुङ्लिटां धस्य ठः । एधांचक्रु । एधांचक्रे ।  
एधांचक्रवहे । एधांचक्रमहे । एधांबभूव । एधामास । एधिता । एधितारौ ।  
एधितारः । एधितासे । एधितासाथे ।

No. 549.—Let there be cerebral *ḍh* in the room OF the dental DH OF the termination *shīḥwam* (No. 555), AND of a substitute OF LUŚ AND LIṬ, coming AFTER AN INFLECTIVE BASE THAT ENDS IN one of the letters of the *pratydhāra* IN. Thus *edhānchakṛiḍhwe* "you increased," *edhānchakre* "I increased," *edhānchakṛivāhe* "we two increased," *edhānchakṛimāhe* "we increased." This tense may be formed thus also—*edhāmbabhūva* (No. 507) or *edhāmdāsa*. Then, *edhitā* "he will increase," *edhitārau* "they two will increase," *edhitārah* "they will increase," *edhitāse* (No. 545) "thou wilt increase," *edhitāsdāthe* "you two will increase."

## धि ष । ८ । २ । २५ ।

धादौ प्रत्यये सस्य लोपः । एधिताध्वे ।

No. 550.—AND WHEN an affix beginning with DH FOLLOWS, let there be elision of s. Thus *edhitādhwe* "you will increase."

## ह एति । ७ । ४ । ५२ ।

तासस्त्योः सस्य हः स्यादेति परे । एधिताहे । एधितास्वहे । एधिता-  
स्महे । एधिष्यते । एधिष्येते । एधिष्यन्ते । एधिष्यसे । एधिष्येये । एधिष्यध्वे ।  
एधिष्ये । एधिष्यावहे । एधिष्यामहे ।

No. 551.—Let H be the substitute of the s of *tās* and of the verb as "to be," WHEN E FOLLOWS. Thus *edhitāhe* "I will increase," *edhitāswāhe* "we two will increase," *edhitāsmāhe* "we will increase,"



*edhishyate* "he will increase," *edhishyete* (No. 544) "they two will increase," *edhishyante* "they will increase," *edhishyase* "thou wilt increase," *edhishyethe* "you two will increase," *edhishyadhwe* "you will increase," *edhishye* "I will increase," *edhishyāvahe* "we two will increase," *edhishyāmahe* "we will increase."

**आमेतः । ३ । ४ । ६० ।**

लोठ एत आम् । एधताम् । एधेताम् । एधन्ताम् ।

No. 552.—Let there be *ām* in the room OF the *E* (No. 543) of *loṭ*. Thus *edhatām* "let him increase," *edhetām* (No. 544) "let the two increase," *edhantām* "let them increase."

**सवाभ्यां वामौ । ३ । ४ । ६१ ।**

सवाभ्यां परस्य लोडेतः क्रमाद्वामौ स्तः । एधस्व । एधेयाम् । एधध्वम् ।

No. 553.—In the room of the *e* of a substitute of *loṭ* coming AFTER *s* OR *v*, there are *v* AND *am* respectively. Thus (instead of *edhasē*) *edhasva* "do thou increase," *edheihām* (No. 552) "do you two increase," *edhadhwam* (Nos. 543 and 553) "do you increase."

**एत ऐ । ३ । ४ । ६३ ।**

लोडुत्तमस्य । एधे । एधावहे । एधामहे । आटश्च । एधत । एधेताम् । एधन्त । एधयाः । एधेयाम् । एधध्वम् । एधे । एधावहि । एधमहि ।

No. 554.—Let *ai* be the substitute OF *E* forming part of the "highest" personal affix substituted for *loṭ*. Thus *edhai* "let me increase," *edhāvahai* "let us two increase," *edhāmahai* "let us increase," and then *āt* (No. 478) is prefixed to make (*ā+edhata=*) *aidhata* (No. 218) "he increased," *aidhetām* (No. 544) "they two increased," *aidhanta* (No. 421) "they increased," *aidhathāh* "thou didst increase," *aidhethām* "you two increased," *aidhadhwam* "you increased," *aidhe* "I increased," *aidhāvahi* (No. 422) "we two increased," *aidhāmahi* "we increased."

**लिङः सीयुद् । ३ । ४ । १०२ ।**

सलोपः । एधेत । एधेयाताम् ।

No. 555.—Let *sīyut* be the augment OF *LIṆ*. There is elision of the *s* by No. 461.—The *y* is elided by No. 463. Thus we have *edheta* "he may increase," *edheyātām* "they two may increase."

**भस्य रन् । ३ । ४ । १०५ ।**

**लिङः । एधेरन् । एधेयाः । एधेयाथाम् । एधेध्वम् ।**

No. 556.—Let RAN be the substitute OF JH in the room of *liñ*. Thus *edheran* (No. 555) "they may increase," *edhethdh* "thou mayst increase," *edheyáthám* "you two may increase," *edhedhwam* "you may increase."

**इटोऽत् । ३ । ४ । १०६ ।**

**लिङादेशस्य । एधेय । एधेवहि । एधेमहि ।**

No. 557.—Let SHORT A be in the room OF IT, the substitute of *liñ*. Thus *edheya* (No. 555) "I may increase," *edhevahi* "we two may increase," *edhemahi* "we may increase."

**सुट् तिथोः । ३ । ४ । १०७ ।**

**लिङस्तथोः सुट् । यलोपः । आर्धधातुकत्वात् सलोपो न । एधिषीष्ट । एधिषीयास्ताम् । एधिषीरन् । एधिषीष्ठाः । एधिषीयास्याम् । एधिषीध्वम् । एधिषीय । एधिषीवहि । एधिषीमहि । ऐधिष्ट । ऐधिषाताम् ।**

No. 558.—Let SUT be the augment OF T AND TH, when part of a substitute of *liñ*. The augment *styut* also is obtained from No. 555. The *y* (of *styut*) is elided by No. 463. As the substitutes of *liñ*, in the sense of benediction, are *árdhadhátuka* (No. 465), the elision of the *s* (of *styut* and *sut*, directed by No. 461, does not take place. Thus we have *edh + i* (No. 433) + *stí + sta*, which, by Nos. 169 and 78, becomes *edhishishṭu* "may he increase," *edhishítýástam* "may they two increase,"—then, as *sut* does not come except before *t* or *th*, *edhishíran* (No. 556) "may they increase," *edhishishṭhah* "mayst thou increase," *edhishítýastham*, "may you two increase," *edhishítáhwam* "may you increase," *edhishítýu* (No. 557) "may I increase," *edhishítvahi* "may we two increase," *edhishímahi* "may we increase," *aidhishṭu* (Nos. 478, 471, 472, 433, and 169) "he increased," *aidhishátám* "they two increased."

**आत्मनेपदेष्वनतः । ७ । १ । ५ ।**

**अनकारात् परस्यात्मनेपदे ऋस्यात् स्यात् । ऐधिषत । ऐधिष्ठाः । ऐधिषाथाम् । ऐधिष्वम् । ऐधिषि । ऐधिष्वहि । ऐधिष्वहि । ऐधिष्यत । ऐधिष्ये-**

ताम् । ऐधिष्यन्तु । ऐधिष्यथाः । ऐधिष्येयाम् । ऐधिष्यध्वम् । ऐधिष्ये । ऐधिष्ये  
व्यावहि । ऐधिष्यामहि । कम कान्तौ । २ । अन्तिविह

No. 559.—Let there be *at* in the room of *jh*, NOT coming AFTER the vowel A, WHEN the terminations are THE *Ātmanepada*. Thus *aidhishuta* "they increased," *aidhishthāh* "thou didst increase," *aidhishāthām* "you two increased," *aidhishdhwam* (Nos. 549 and 550) "you increased," *aidhishi* "I increased," *aidhishwahi* "we two increased," *aidhishmahi* "we increased," *aidhishyata* "he would increase," *aidhishyetām* (Nos. 544, 535 and 463) "they two would increase," *aidhishyanta* "they would increase," *aidhishyathāh* "thou wouldst increase," *aidhishyethām* "you two would increase," *aidhishyadhwa* "you would increase," *aidhishye* "I would increase," *aidhishyāvahi* (No. 422) "we two would increase," *aidhishyāmahi* "we would increase."

The next verb to be conjugated is *kam* (*kamu*) "to desire."

कमेणिङ् । ३ । १ । ३० । अन्तिविह

स्वार्थे । हिंत्वात्'तद् । कामयते ।

No. 560.—Let the affix *ṇiś* (leaving *ni*) come AFTER the root *KAM* "to desire," without altering the meaning (No. 502). As the affix has an indicatory *ñ*, the *ātmanepada* terminations (*tañ*—No. 409) are employed (No. 410). Thus we have *kāmayate* (Nos. 489 and 420) "he desires."

अयामन्तालवाय्येतिन्विष्णुषु । ६ । ४ । ५५ ।

एषु शेर्य । कामयांचक्रे । आयादय इति णिङ् वा । चकमे । चक्रमाते । चक्रमिरे । चक्रमिषे । चक्रमाथे । चक्रमिध्वे । चकमे । चक्रमिवहे । चक्रमि-  
महे । कामयिता । कामयितासे । कमिता । कामयिष्यते । कमिष्यते । काम-  
यताम् । अकामयत । कामयेत । कामयिषीष्ट । कमिषीष्ट ।

No. 561.—Let *AY* be the substitute of *ṇi* WHEN these—viz. *ĀM* (No. 504), *ANTA*, *ĀLU*, *ĀYYA*, *ITNU*, *ANDISHṆU* (—affixes, of which there is no further mention made in this grammatical compendium—) FOLLOW. Thus *kāmayānichakre* "he desired." In cases where, as in the 2nd pret, the affixes are *ārdhadhātuka* (No. 432), the *ṇiñ* (No. 560), by No. 503, is optional :—thus we may have *chakame* "he desired," *chakamāte* "they two desired," *chakumire* (No. 548) "they desired,"

*chakamishe* "thou 'didst desire," *chakamāthe* "you two desired," *chakamīdhwe* (No. 549) "you desired," *chakame* "I desired," *chakami-vahe* "we two desired," *chakamimahe* "we desired," *kāmayitā* "he will desire," *kāmayitāse* "thou wilt desire," again (without *niñ*) *kāmitā* "he will desire," *kāmayshyate* or *kamishyate* "he will desire," *kāmayatām* (No. 552) "let him desire," *akāmayata* "he desired," *kāmayeta* "he may desire," *kāmayishīṣṭa* or *kamishīṣṭa* (No. 558) "may he desire."

**णिमिद्रुसुभ्यः कर्तरि चङ् । ३ । १ । ४८ ।**

यन्तात् श्नादिभ्यश्च ज्ञेचङ् कर्त्रर्थे लुङि । कामि अत इति स्थिते ।

No. 562.—AFTER what ends in *NI* (No. 560), AND AFTER the verbs *śri* &c. i.e. *ŚRI* "to serve," *DRU* "to run," AND *SRU* "to drop," let *CHAÑ* be the substitute of *chli* (No. 471), WHEN *luñ* follows SIGNIFYING AN AGENT. The case then standing thus—viz: *kāmi + ata*, we look forward.

**गेरनिटि । ६ । ४ । ५१ ।**

अनिडादावार्धधातुके गेर्लोपः ।

No. 563.—Let there be elision OF *NI* WHEN an *ūrdhahātuka* affix, NOT beginning WITH the augment *IT*, FOLLOWS. Thus, in the 3rd pret., we find at this stage *kām + ata*.

**गौ चङ्युपधाया ह्रस्वः । ७ । ४ । १ ।**

चङ्परे गौ यदङ्गं तस्योपधाया ह्रस्वः ।

No. 564.—Let there be A SHORT vowel in the room OF THE PEN-ULTIMATE letter of an inflective base, WHEN *NI*, FOLLOWED BY *CHAÑ* (No. 562), is affixed. Thus we get *kam + ata*.

**चङि । ६ । १ । ११ ।**

अनभ्यासधात्ववयवस्यैकाचः प्रथमस्य द्वे स्तोऽजादेर्द्वितीयस्य ।

No. 565.—WHEN *CHAÑ* FOLLOWS, there are two in the room of the first portion, containing a single vowel, of an unreduplicated root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No. 488) *chakam + ata*.

**सन्वल्लघुनि चङ्परेऽनग्लोपे । ७ । ४ । ६३ ।**

चङ्परं णौ. यदङ्गं तस्य योऽभ्यासो लघुपरस्तस्य सनीव कार्यं स्याण्णाव-  
लोपेऽसति ।

No. 566.—Let the effect be LIKE as if SAN (No. 752) had followed, on the reduplicate, if FOLLOWED BY A LIGHT vowel (No. 482), of an inflective base to which *ni*, FOLLOWED BY CHAÑ, is affixed—PROVIDED THERE IS NOT THE ELISION OF any letter in the *pratyáhára* AK occasioned by the affixing of *ni* (as, for example, under the provisions of No. 505, there is).

**सन्यतः । ७ । ४ । ७६ ।**

**अभ्यासस्यात इत् सनि ।**

No. 567.—Let short *i* be the substitute OF the SHORT A of a reduplicate WHEN SAN FOLLOWS. Thus (No. 566) we get *chikam + ata*.

**दीर्घौ लघोः । ७ । ४ । ६४ ।**

**लघोरभ्यासस्य दीर्घः सन्वद्भावविषये । अचीकमत । णिङ्भावपक्षे ।**

No. 568.—Let there be A LONG vowel in the room OF A LIGHT (vowel of a reduplicate, in a case where the state of things is as if the affix were *san* (No. 566). Thus we have finally (No. 457) *achikamata* “he desired.”

On the alternative (allowed by No. 503) of there not being the affix *niñ*, the rule following applies.

**कमेश्चेश्चङ् वाच्यः । अचकमत । अकामयिष्यत । अकमिष्यत । अय गतौ । ३ । अयते ।**

No. 569.—“CHAÑ SHOULD BE STATED to be the substitute OF CHIL coming AFTER the verb KAM.” Thus we have *achukamata* “he desired,” *akamayishyata* or *akamishyata* (No. 503) “he would desire.”

The next verb to be conjugated is *ay* (*aya*) “to go,” which makes *ayate* “he goes.”

**उपसर्गस्यायतौ । ८ । २ । १६ ।**

**अयतावुपसर्गस्यरेफस्य लत्वम् । प्रायते । पलायते ।**

No. 570.—There is a substitution of *l* for the *r* OF AN UPASARGA (No. 47), WHEN the verb AY FOLLOWS. Thus *pra + ayate = pláyate* “he flees,” *pará + ayate = paláyate* “he flees.”

## दयायासश्च । ३ । १ । ३७ ।

अथ आम् लिटि । अयांचक्रे । अयिता । अयिष्यते । अयताम् । आयत । अयेत । अयिषीष्ट ।

No. 571.—And AFTER these—i. e. DAY “to give,” AY “to go,” AND AS “to sit,”—let there be *ám*, when *liṭ* follows. Thus *ayāñchakre* “he went,” *ayitá* “he will go,” *ayishyate* “he will go,” *ayatám* (No. 552) “let him go,” *áyata* “he went,” *ayeta* “he may go,” *ayishishṭa* (No. 558) “may he go.”

## विभाषेतः । ८ । ३ । ७६ ।

इणः परो य इट् ततः परेषां दीध्वंलुङ्लिट्ठां धस्य वा ठः । अयिषीध्वम् । अयिषीद्वम् । आयिष्टु । आयिध्वम् । आयिद्वम् । आयिष्यत । द्युत दीप्ता । ४ । द्योतते ।

No. 572.—Cerebral *dh* (see No. 549) is OPTIONALLY the substitute of the dental *dh* of *shádhvam*, or of a substitute of *luṅ* or *liṭ*, coming AFTER the augment *īṭ* that follows one of the letters of the *pratyá-hára* *in*. Thus *ayishádhvam* or *ayishádhvam* “may you go,” *áyishṭa* (Nos. 478, 471, &c.) “he went,” *áyidhvam* or *áyidhvam* “you went,” *áyishyata* “he would go.”

The next verb to be conjugated is *dyut* (*dyuta*) “to shine,” which makes *dyotate* (Nos. 419 and 420) “he shines.”

## द्युतिस्वाप्योः संप्रसारणम् । ७ । ४ । ६७ ।

अनयोर्भ्यासस्य संप्रसारणं स्यात् । द्रिद्युते ।

No. 573.—Let there be A VOWEL in the room OF the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. DYUT “to shine,” AND SWÁPI “to cause to sleep.” Thus *didyute* “he shone.”

## द्युद्भ्यो लङि । १ । ३ । ६१ ।

द्युतादिभ्यः परस्मैपदं वा लुङि । पुषादीत्यङ् । अद्युतत् । अद्योतिष्ट । अद्योतिष्यत । एवं श्विता वर्णे । ५ । । जिमिदा । स्नेहने । ६ । जिष्विदा स्नेहनमोचनयोः । ७ । स्नेहनमोहनयोरित्येके । जित्विदा चेत्येके । ह्व दीप्ता-वभिप्रीतौ च । ८ । घुंठ परिवर्तने । ९ । शुभ दीप्ता । १० । तुभ संचलने । ११ । णभ तुभ हिंसायाम् । १२ । १३ । संसु धंसु ध्वंसु अवसंसने । १४ । १५ । १६ । ध्वंसु गतौ । १७ । संभु विश्वासे । १८ । वृत्तु वर्तने । १९ । वर्तते । ववृते । वर्तिता ।

No. 574.—AFTER the verbs DYUT, &c. the *parasmaipada* terminations may optionally be the substitutes, WHEN LUX is affixed. Then, by No. 542, *añ* is in this case substituted for the *chli* (No. 471). Thus we have *adyutat*, or, on the alternative, *adyotishta* (Nos. 472, 433, and 169) “he shone,” *adyotishyata* “he would shine.”

In the same way are treated *śvit* (*śviti*) “to be white,” *mid* (*ñimidá*) “to be unctuous,” *shwid*; (*ñishwidá*) “to be unctuous” and “to quit”—or as some say—“to fascinate”—while others again say that it is not this verb, but *kshwid* (*ñikshwidá*) “to be unctuous—to liberate” that comes under the rule, *ruch* (*rucha*) “to shine—to please,” *ghut* (*ghuṭi*) “to exchange,” *śubh* (*śubha*) “to be beautiful,” *kshubh* (*kshubha*) “to shake,” *ṇabh* (*ṇabha*) and *tubh* (*tubha*) “to hurt,” *srañs* (*srañsu*), *bhrañs* (*bhrañsu*), and *dhwañs* (*dhwañsu*), “to fall down,” *dhwañs* (*dhwañsu*) “to go,” *srambh* (*srambhu*) “to trust in,” and *vr̥t* (*vr̥ti*) “to be.” This last makes *vartate* “he is,” *vartite* (No. 548) “he was,” *vartitá* “he will be.”

**वृद्धभ्यः स्यसनोः । १ । ३ । ६२ ।**

**वृतादिभ्यः पञ्चभ्यो वा परस्मैपदं स्ये सनि च ।**

No. 575.—AFTER the five verbs VRIT “to be,” &c., there shall optionally be the *parasmaipada* affixes, WHEN SYA (No. 435) OR SAN (No. 752) is attached.

**न वृद्धभ्यश्चतुर्भ्यः । ७ । २ । ५६ ।**

**वृत्तुश्चतुर्भ्यः स्याद्विधातुकस्ये न तङनयोराभावे । वत्स्यन्ति । वर्तिष्यते । वर्तताम् । अवर्तत । वर्तत । वर्तिषीष्ट । अवर्तिष्ट । अवर्तस्यत् । अवर्तिष्यत । दद दाने । २० । ददते ।**

No. 576.—The augment *it̥* (No. 433) shall NOT be the augment of an *ārdhadhātuka* affix beginning with the letter *s* and coming AFTER one of THE FOUR verbs VRIT &c. viz. *vr̥i* “to be,” *vr̥idh* “to grow,” *śr̥idh* “to break wind,” or *syandá* “to ooze,” in the absence of the *ātmanepada* affixes (No. 409). Thus the augment *it̥* does not appear in *vartsyati* (where the affix is a *parasmaipada*), but it does in *vartishyate* (where the affix is *ātmanepada*) “he will be,” *vartatām* “let him be,” *avartata* “he was,” *varteta* “he may be,” *vartishishṭu* (No. 558) “may he be,” *avartishṭa* “he was,” *avartsyat* (No. 575) or *avartishyata* (No. 576) “he would be.”

The next verb to be conjugated is *dad* (*dada*) "to give," which makes *dadate* "he gives."

## न शसददवादिगुणानाम् । ६ । ४ । १२६ ।

शसेर्देवकारादीनां गुणशब्देन विहितो योऽकारस्तस्य एत्वाभ्यासलोपो न । दददे । दददाते । दददरे । ददिता । ददिष्यते । ददताम् । अददत । ददेत । ददिषीष्ट । अददिष्ट । अददिष्यत । ऋषू लज्जायाम् । २१ । ऋपते ।

No. 577.—There shall NOT be a change to *e* (No. 494) in the case OF the verbs *śas* "to bless," OR *dad* "to give," OR OF WHAT verbs BEGIN WITH *v*, OR of the *a* which is appointed by the term *GUṆA* (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have *dadbade* "he gave," *dadadāte* "they two gave," *dadadire* "they gave," *daditā* "he will give," *dadishyate* "he will give," *dadatām* "let him give," *adadata* "he gave," *adaleta* "he may give," *dadishishṭa* (No. 558) "may he give," *adadishṭa* "he gave," *adadishytu* "he would give."

The next verb to be conjugated is *trap* (*trapūsh*) "to be ashamed," which makes *trapate* "he is ashamed."

## तृफलभजत्रपश्च । ६ । ४ । १२७ ।

एषामत एत्वमभ्यासलोपश्च किति लिटि सेटि थलि च । त्रेपे । त्रपिता । त्रप्ता । त्रपिष्यते । त्रप्स्यते । त्रपताम् । अत्रपत । त्रपेत । त्रपिषीष्ट । त्रप्सीष्ट । अत्रपिष्ट । अत्रप्त । अत्रपिष्यत । अत्रप्स्यत ।

## इत्यात्मनेपदिनः ।

No. 578.—There shall be the change to *e* of the *a* OF these, viz. *TRI* "to cross," *PHAL* "to bear fruit" *BHAJ* "to serve," AND *TRAP* (*TRAPUSH*) "to be ashamed," and also the elision of the reduplicate, when a substitute for *lit* with an indicative *k* (No. 494), or *thal* with the augment *it* (No. 495), follows. Thus *trepe* "he was ashamed," *trapitā* or *traptā* (without the augment *it*—No. 511) "he will be ashamed," *trapishyate* or *trapsyate* "he will be ashamed," *trapatām* "let him be ashamed," *atrapata* "he was ashamed," *trapeta* "he may be ashamed," *trapishishṭa* (No. 558) or, on the option allowed (by No. 511), *trapsishṭa*, "may he be ashamed," *atrapishṭa* or (by No. 513, when the augment *it* on the option allowed by No. 511, is not at-





one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute *riñ* (with a short vowel) would be unmeaning.—Thus we have *bhriyāt* “may he nourish.”

११।२।१२।

अवर्णान्तात् परौ भलादी लिङ्सिचौ कितौ स्तस्तङि । भृषीष्ट । भृषी-  
यास्ताम् । अभर्षीत् ।

No. 581.—AND *liñ* and *sich*, coming AFTER what ends in *ṛi* OR *ṛī*, are regarded as having an indicatory *k*, when an *ātmanepada* affix (*tañ*) follows. Thus—without the substitution of *guṇa* (No. 467), we have *bhriśiśhta* (No. 558) “may he nourish,” *bhriśtiyastām* “may they two nourish,” *abhārshīt* (Nos. 457, 471, 472, 479, and 519) “he nourished.”

ह्रस्वादङ्गात् । ८ । २ । २७ ।

सिचो लोपो भलि । अभृत । अभरिष्यत् । अभरिष्यत । हृञ् हरणे । ३ ।  
हरति । हरते । जहार । जहे । जहर्थ । जह्रिव । जह्रिम । जह्रिषे । हर्तो ।  
हरिष्यति । हरिष्यते । हरतु । हरताम् । अहरत् । अहरत । हरेत् । हरेत ।  
ह्रियात् । हृषीष्ट । हृषीयास्ताम् । अहर्षीत् । अहृत । अहरिष्यत् । अहरि-  
ष्यत । धृञ् धारणे । ४ । धरति । धरते । णीञ् प्रापणे । ५ । नयति । नयते ।  
दुपचष् पाके । ६ । पचति । पचते । पपाच । पेचिथ । पपच्य । पेचे । पक्ता ।  
भज सेवायाम् । ७ । भजति । भजते । बभाज । भेजे । भक्ता । भव्यति ।  
भव्यते । अभत्तीत् । अभक्त । अभताताम् । यज देवपूजासंगतिकरणशनेषु ।  
८ । यजति । यजते ।

No. 582.—AFTER A SHORT INFLECTIVE BASE, there is elision of *sich*, if a *jhal* follows. Thus *abhṛita* “he nourished,” *ablurishyat* or *abharishyat* “he would nourish.”

The verb *hri* (*hriñ*) “to take” makes *harati* or *hṛate* “he takes,” *jahira* or *jahre* “he took,” *jahartha* “thou didst take,” *jahriva* “we two took,” *jahrīma* “we took,” *jahrishē* “thou didst take,” *hartā* “he will take,” *harishyati* or *harishyate* “he will take,” *haratu* or *haratām* “let him take,” *aharat* or *aharata* “he took,” *haret* or *hareta* “he may take,” *hriyāt* (Nos. 580 and 337) or *hriśiśhta* (Nos. 555 and 558) “may he take,” *hriśtiyastām* “may they two take,” *ahārshīt* (No. 519) or *ahrīta* (No. 582) “he took,” *aharishyat* or *aharishyata* “he would take.”

In like manner *dhri* (*dhriṇ*) "to hold" makes *dhurati* or *dhurate* "he holds;" *ñi* (*ñiṇ*) "to lead" makes *ñayati* or *ñayate* "he leads;" *pach* (*ḍupachush*) "to cook" makes *pachuti* or *pachate* "he cooks," *papācha* "he cooked," *pechitha* (Nos. 517 and 495) or *papaktha* (No. 516) "thou didst cook," *peeche* (No. 494) "he cooked," *pakti* "he will cook;" *bhaj* (*bhaja*) "to serve" makes *bhajati* or *bhajate* "he serves," *bavhāja* or *bheje* (No. 578) "he served," *bhakti* "he will serve," *bhukshyati* or *bhukshyate* "he will serve," *abhākshīt* (No. 499) or *abhakta* (No. 513) "he sorved," *abhukshātām* "they two served;" *yaj* (*yaja*) "to worship a deity, to associate with, to endow," makes *yajati* or *yajate* "he worships."

**लित्यभ्यासस्योभयेषाम् । ६ । १ । १७ ।**

वच्चादीनां यच्चादीनां चाभ्यासस्य संप्रसारणं लिटि । इयाज ।

No. 583.—WHEN LIT FOLLOWS, there is a vowel (No. 281) in the room of the semi-vowel OF THE REDUPLICATE OF BOTH sets of verbs, viz. *vach*, &c. (No. 584) and *grah*, &c. (No. 675). Thus *iyāja* "he worshipped."

**वचिस्वपियजादीनां किति । ६ । १ । १५ ।**

वचिस्वप्नोर्यजादीनां च संप्रसारणं किति । ईजतुः । ईजुः । इयजिथ । इयष्ट । ईजे । यष्टा ।

No. 584.—There is a vowel (No. 281) in the room of the semi-vowel OF VACH "to speak," SWAP "to sleep," AND YAJ, &c., when an affix with an indicative *k* (No. 486) follows. Thus we have *i+aj+atuh*, which, by No. 283, becomes *ij+atuh*, and, by reduplication *ij+ij+atuh*. By Nos. 428 and 55, this becomes finally *ijutuh* "they two worshipped," and so *ijuh* "they worshipped," *iyajithu* (where there is an indicative *p*) or (without the augment—No. 517) *iyashthuh* (Nos. 334 and 78) "thou didst worship," *ije* "he worshipped," *yashthi* (Nos. 334 and 78) "he will worship."

**षढोः कः सि । ८ । २ । ४१ ।**

षस्य ठस्य च कः स्यात् सकारे परे । यद्यति । यद्यते । इज्यात् । यत्तीष्ट । अयात्तीत् । अयष्ट । वह प्रापणे । ८ । वहति । वहते । उवाह । ऊहतुः । ऊहुः । उवहिथ ।

No. 585.—WHEN S FOLLOWS, there is K in the room OF SH OR PH. Thus (the *j*, by No. 334, having become *sh*), *yakshyati* or *yakshyate* “he will worship,” *ijyát* (Nos. 584 and 337) or *yakshítshā* “may he worship,” *ayákshít* (No. 499) or *ayashítā* (Nos. 334 and 513) “he worshipped.”

The verb *vah* (*vaha*) “to bear” makes *vahati* or *vahate* “he bears,” *uváha* (No. 583) “he bore,” *úhatuh* (No. 584) “they two bore,” *úhuh* “they bore,” *uvahitha* “thou didst bear.”

**ऋषस्तथोर्ध्वः । ८ । २ । ४० ।**

**ऋषः परयोस्तथोर्ध्वः स्यात् तु दधातिः ।**

No. 586.—Let there be DH in the room OF T OR TH coming AFTER A JHASH (a soft aspirate), but NOT if *t* or *th* is a part OF the verb DHÁ “to hold.” Thus, when we have *vuh* + *tha* without the augment *it* (No. 517). The *h* being changed to *dh* by No. 276, the *th* of *thal* becomes *dh* by the present rule, and then *dh* by No. 78.

**ढे ढे लोपः । ८ । ३ । १३ ।**

No. 587.—There is ELISION OF DH, WHEN DH FOLLOWS.

**सहिवहेरोदवर्णस्य । ६ । ३ । ११२ ।**

**ठलोपः । उवोठ । ऊहे । वोठा । वक्षति । अवाचीत् । अवोठाम् ।  
अवाचुः । अवाचीः । अवोठम् । अवोठ । अवाचम् । अवाच्य । अवाच्यम् ।  
अवोठ । अवचताम् । अवचत । अवोठाः । अवचतायाम् । अवोठुम् । अवचि ।  
अवत्वहि । अवत्वहि ।**

**इति भवादयः ।**

No. 588.—When elision of *dh* (No. 587) has taken place, let *o* be the substitute in the room OF the A OF SHAH “to endure,” AND VAH “to bear.” Thus we have *uvodha* “thou didst bear,” *úhe* “he bore,” *vodhá* (No. 586) “he will bear,” *rukshyati* (No. 585) “he will bear,” *avákshít* (No. 499) “he bore,” *avodhám* (Nos. 513, 276, and 586) “they two bore,” *avákshuh* “they bore,” *avákshith* “thou borest,” *avodham* “you two bore,” *avodha* “you bore,” *aváksham* “I bore,” *avákshwa* “we two bore,” *avákshma* “we bore,” or, with the *átmanepada* affixes, *avodha* (Nos. 513, 276, and 586) “he bore,” *avakshdtám*

"they two bore," *avakshata* "they bore," *avoqdháh* "thou borest," *avakshádhám* "you two bore," *avoqdhvam* "you bore," *avakshi* "I bore," *avakshwahi* "we two bore," *avakshmahi* "we bore."

So much for the 1st class of verbs, consisting of "*bhú*, &."

The 2nd class of verbs begins with the verb *ad* (*adu*) "to eat."

## अदादयः ।

अद भक्षणे । १ ।

## अदिप्रभृतिभ्यः शपः । २ । ४ । १२ ।

लुक् स्यात् । अत्ति । अतः । अदन्ति । अत्सि । अत्यः । अत्य । अद्वि ।  
अद्वुः । अद्वुः ।

No. 589.—Let there be elision (*luh*) OF *ŚAP* (No. 419) AFTER *AD* "to eat," &c. We then have *atti* (No. 90) "he eats," *attah* "they two eat," *adanti* "they eat," *atsi* "thou eatest," *atthah* "you two eat," *attha* "you eat," *admi* "I eat," *adwah* "we two eat," *admah* "we eat."

## लित्यन्यतरस्याम् । २ । ४ । ४० ।

अदो घस्तृ स्यात् । जघास । उपधालोपः । घस्य चत्वंम् ।

No. 590.—Let *ghas* (*ghasri*) be OPTIONALLY the substitute of the root *ad*, WHEN *LIT* FOLLOWS. Thus we may have *jaghāsa* "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a *chur* for the *gh*, by No. 90, and we look forward.

## शासिबसिघसीनां च । ८ । ३ । ६० ।

इणकुभ्यामेषां सस्य षः । जत्तुः । जतुः । जघसिय । जत्तयुः । जत ।  
जघास । जत्तिव । जत्तिम । आद । आदतुः । आदुः ।

No. 591.—AND let there be *sh* in the room of the *s* OF these verbs—viz. *śas* "to instruct," *vas* "to dwell," AND *ghas* "to eat," coming after *in* or a guttural (see No. 169). Thus we have *jakshatuh* "they two ate," *jakshuh* "they ate," *jaghasitha* "thou didst eat," *jakshathuh* "you two ate," *jaksha* "you ate," *jaghāsa* "I ate," *jakshiva* "we two ate," *jakshima* "we ate." On the alternative allowed by No. 590, we have *āda* (No. 477) "he ate," *ādatuh* "they two ate," *āduh* "they ate."

## इडत्यतिव्ययतीनाम् । ७ । २ । ६६ ।

अद् च व्येज् एभ्यस्यलो नित्यमिड् स्यात् । आदिथ । अत्ता । अस्यति ।  
अत्तु । अत्तात् । अत्ताम् । अदन्तु ।

No. 592.—Let *IT* be always the augment OF *thal* coming after these—viz. *AD* “to eat,” *RI* “to go,” AND *VYEN* “to cover.” Thus *aditha* “thou didst eat,” *attá* “he will eat,” *atsyati* “he will eat,” *attu* “let him eat,” *attát* (No. 444) “may he eat,” *attám* (No. 446) “let the two eat,” *aduntu* “let them eat.”

## हुभलूभ्यो हेर्धिः । ६ । ४ । १०१ ।

अद्वि । अत्तात् । अत्तम् । अत्त । अदानि । अदाव । अदाम ।

No. 593.—Let there be *DHI* instead OF *HI* (No. 447) AFTER the verb *HU* “to give,” and what ends in *JHAL*. Thus *adlhi* “do thou eat,” *attát* (No. 444) “mayst thou eat,” *attam* “do you two eat,” *atta* “eat ye,” *adlani* “let me eat,” *adliva* (Nos. 445 and 455) “let us two eat,” *adama* “let us eat.”

## अदः सर्वेषाम् । ७ । ३ । १०० ।

अदोऽष्टसर्वधातुकस्याट् स्यात् । आदत् । आत्ताम् । आदत् । आदः ।  
आत्तम् । आत्त । आदम् । आद्व । आद्व । अद्यात् । अद्याताम् । अद्युः ।  
अद्यात् । अद्यास्ताम् । अद्यासुः ।

No. 594.—According to the opinion OF ALL the authorities, *at* shall be the augment of a uniliteral affix coming AFTER the verb *AD* “to eat.” Thus *adat* (No. 478) “he ate,” *attám* “they two ate,” *adan* “they ate,” *alah* “thou atest,” *attam* “you two ate,” *atta* “you ate,” *adam* “I ate,” *adwa* (No. 455) “we two ate,” *alma* “we ate,” *adyát* (No. 461) “he may eat,” *adyátám* “they two may eat,” *adyuh* (No. 527) “they may eat,” *adyát* (No. 337) “may he eat,” *adyástám* “may they two eat,” *adyásuh* “may they eat.”

## लुङ्सन्नोर्घस्ल । २ । ४ । ३७ ।

अदः । अङ् । अघसत् । आस्यत् । हन हिंसागत्योः । २ । हन्ति ।

No. 595.—WHEN *LUṆ* OR *SAN* (No. 752) FOLLOWS, let *GHASLRI* be the substitute of the verb *ad*. Instead of *chli* (No. 471), there is *añ* (No. 542). Thus *aghasat* “he ate,” *atsyat* “he would eat.”

The verb *han* (*hana*) “to kill or to go” makes *hanti* “he kills.”

## अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिक- लोपो भलि किति । ६ । ४ । ३७ ।

अनुनासिकान्तानामेषां लोपः किति ङिति । यमिरमिनमिगमिहनिमन्य-  
तयोऽनुदात्तोपदेशः । तनु जणु त्रिणु चणु वृणु घृणु वनु मनु तनोत्यादयः ।  
हतः । घ्नन्ति । हंसि । हयः । हय । हन्मि । हन्वः । हन्मः । जघान । ज-  
घ्रतुः । जघ्रुः ।

No. 596.—WHEN THERE FOLLOWS an affix, beginning with a JHAL and DISTINGUISHED BY AN INDICATORY K OR Ń, there is ELISION OF THE NASAL OF the following that end in a nasal, viz. THOSE WHICH IN THEIR ORIGINAL ENUNCIATION ARE GRAVELY ACCENTED, AND VAN “to ask or beg,” AND TAN “to stretch,” &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravely accented, or the following, viz: *yam* “to restrain,” *ram* “to sport,” *ṇam* “to bow,” *gam* “to go,” *han* “to kill,” and *man* “to respect.”

By “*tan* &c.” (the verbs of the 8th class, which, *kṛi* excepted, end in nasal,) are meant the following—viz. *tan* “to stretch,” *kshan* “to kill,” *kshin* “to kill,” *rin* “to go,” *trin* “to eat grass,” *ghrin* “to shine,” *van* “to ask,” and *man* “to understand.”

By this rule we have *hun+tas*=*hatak* (No. 535) “they two kill,” *ghananti* (Nos. 540 and 314) “they kill,” *hanṣi* (No. 94) “thou killest,” *hathak* “you two kill,” *hatha* “you kill,” *hanmi* “I kill,” *hanwah* “we two kill,” *hanmah* “we kill,” *jaghāna* (Nos. 314, 488, and 489) “he killed,” *jaghnatak* (No. 540) “they two killed,” *jaghnuk* “they killed.”

## अभ्यासाच्च । ७ । ३ । ५५ ।

हन्तेर्हस्य कृत्वम् । जघनिय । जघन्य । जघ्रयुः । जघ्न । जघान ।  
जघन । जघ्निय । जघ्निय । हन्ता । हन्निष्यति । हन्तु । हतात् । हताम् ।  
घ्नन्तु ।

No. 597.—AND AFTER THE REDUPLICATE syllable, there is the substitution of a letter of the *k* class in the room of the *h* of the verb *han*. Thus we have *jaghanitha* (No. 517) or *jaghantha* “thou didst kill,” *jaghnathuk* (No. 540) “you two killed,” *jaghna* “you killed,”

*jaghāna* (No. 489) or *jaghana* (No. 490) "I killed," *jaghniva* (No. 433) "we two killed," *jaghnima* "we killed," *hantā* (No. 510) "he will kill," *hanishyati* "he will kill," *hantu* "let him kill," *hatāt* (Nos. 444 and 596) "may he kill," *hatām* "let the two kill," *ghnantu* (Nos. 540 and 314) "let them kill."

**हन्तेर्जः । ६ । ४ । ३६ ।**

**हो ।**

No. 598.—Let JA be the substitute OF the verb HAN, when *hi* (No. 447) follows.

Then, by No. 448, the *hi* would be elided, were it not for the rule here following.

**असिद्धवदत्राभात् । ६ । ४ । २२ ।**

इत ऊर्ध्वमापादसमाप्तेराभीयम् । समानाश्रये तस्मिन् कर्तव्ये तदसिद्धम् । इति जस्यासिद्धत्वाच्च हेर्लुक् । जहि । हतात् । हतम् । हत । हनानि । हनाथ । हनाम । अहन् । अहताम् । अघ्नन् । अहन् । अहतम् । अहत । अहनम् । अहन्व । अहन्म । हन्यात् ।

No. 599.—The rules, reckoning FROM THIS one to the end of the chapter (viz. the 4th chap. of the VIth Lecture), are called *ābhīya*, (because the chapter ends with a series of rules dependent on the aphorism) "BHĀSYA." When that (viz. one of the rules called *ābhīya*) is to be brought into operation, having the same place (for coming into operation, as another *ābhīya* which has already taken effect), that one (which has taken effect) shall be regarded AS NOT HAVING TAKEN EFFECT.

Thus (*ja* having been substituted for *han*, by No. 598, it might have been expected that the *hi* would be elided by No. 448, but) since the change to *ja* is not regarded as having been accomplished, elision of *hi* does not take place. So we have *jahi* "do thou kill," *hatāt* (Nos. 444 and 596) "mayst thou kill," *hatām* "do you two kill," *hata* "do you kill," *hanāni* "let me kill," *hanānu* "let us two kill," *hanāma* "let us kill," *ahan* (Nos. 458 and 199) "he killed," *ahatām* (No. 596) "they two killed," *aghnān* (Nos. 540, 314, and 26) "they killed" (Nos. 458 and 199) "thou didst kill," *ahatām* "you two killed," *ahata* "you killed," *ahanam* "I killed," *ahanwa* "we two killed," *ahanma* "we killed," *hanydāt* (No. 461) "he may kill."



## आर्धधातुके । २ । ४ । ३५ ।

इत्यधिकृत्य ।

No. 600.—WHERE the affix in question is ÁRDHADHÁTUKA (No. 436.—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

## हनो वध लिङि । २ । ४ । ४२ ।

No. 601.—Let BADH be the substitute OF the verb HAN, WHEN LIŪ FOLLOWS. (No. 600.)

## लुङि च । २ । ४ । ४३ ।

वध्यात् । वध्यास्ताम् । अवधीत् । अहनिष्यत् । यु मिश्रणामिश्रणयोः । ३ ।

N. 602.—AND WHEN LUŪ FOLLOWS (let *vadh* be the substitute of *han*, as directed in No. 601—provided the affix, as ruled by No. 600, is *árdhadhátuka*). Thus we have *vadhyaát* (No. 337) “may he kill,” *vadhyástám* “may they two kill,” *avadhít* “he killed,” *ahanishyat* “he would kill.”

The verb *yu* “to mix or to separate” is next conjugated.

## उतो वृद्धिर्लुकि हलि । ७ । ३ । ८६ ।

लुक्विषय उतो वृद्धिः पिति हलादौ सार्वधातुके न त्वभ्यस्तस्य । योति । युतः । युवन्ति । यौषि । युयः । युय । यौमि । युवः । युमः । युयाव । यविता । यविष्यति । यौतु । युतात् । अयौत् । अयुताम् । अयुवन् । युयात् । इह वृद्धिर्न । भाष्ये पिच्च ङिच्च ङिच्च पिच्चैति व्याख्यानात् । युयाताम् । युयुः । यूयात् । यूयास्ताम् । यूयासुः । अयावीत् । अयविष्यत् । या प्रापणे । ४ । याति । यातः । यान्ति । ययौ । याता । यास्यति । यातु । अयात् । अयाताम् ।

No. 603.—WHERE elision, through LUK, HAS TAKEN PLACE (as by No. 589), let VRIDDHI be substituted in the room OF SHORT U, WHEN A *sárvadhátuka* affix, beginning with A CONSONANT and distinguished by an indicatory *p*, FOLLOWS:—but not if the verb be reduplicated. Thus we have *yu+tip=yanti* “he mixes,” *yutuh* “they two mix,” *yuvanti* (No. 220) “they mix,” *yaushi* (No. 169) “thou mixest,” *yuthah* “you two mix,” *yutha* “you mix,” *yaumi* “I mix,” *yuvah* “we two mix,” *yumah* “we mix,” *yuyáva* (No. 202) “he mixed,” *yavitá* (Nos. 433 and 420) “he will mix,” *yavishyati* “he will mix,” *yautu* “let him

mix," *yutāt* (No. 444) "may he mix," *ayaut* "he mixed," *ayutām* "they two mixed," *ayuvan* (No. 457) "they mixed," *yuyāt* (No. 461) "he may mix,"—here there is not *vriḍḍhi* (from No. 603), because, according to the explanation in the *Mahābhāṣya*, "what has an indicatoy *p* has not an indicatory *ñ*, and what has an indicatory *ñ* has not an indicatory *p*" :—(so, when *yīsuḥ* came, which, see No. 460, is regarded as having an indicatory *ñ* the *tip* ceased to be regarded as having an indicatory *p*, without which No. 603 does not apply). So *yuyātām* "they two may mix," *yuyuh* (No. 527) "they may mix," *yūyāt* (Nos. 518 and 337) "may he mix," *yūyāstām* "may they two mix," *yūyāsuḥ* "may they mix," *ayāvīt* (No. 519) "he mixed," *aya-riṣhyat* (Nos. 433 and 420) "he would mix."

The verb *yā* "to go" makes *yāti* "he goes," *yāthh* "they two go," *yānti* "they go," *yayau* (No. 523) "he went," *yātī* "he will go," *yāsyati* "he will go," *yātu* "let him go," *ayāt* "he went," *ayātām* "they two went."

**लङः शाकटायनस्यैव । ३ । ४ । १११ ।**

आदन्ताल्लङो भेजुस् वा । अयुः । अयात् । यायात् । यायाताम् ।  
यायुः । यायात् । यायास्ताम् । यायासुः । अयासीत् । अयास्यत् । एवं वा  
गतिगन्धनयोः । ५ । भा दीप्तौ । ६ । णा शौचे । ७ । आ पाके । ८ । द्रा  
कुत्सायां गतौ । ९ । ष्मा भक्षणे । १० । रा दाने । ११ । ला आदाने । १२ ।  
दाप् लवने । १३ । ख्या प्रकथने । १४ । अयं सार्वधातुक एव प्रयोक्तव्यः ।  
विद ज्ञाने । १५ ।

No. 604.—In the opinion OF ŚAKATĀYANA ONLY (and hence optionally), *jus* is the substitute of *jhi* in the room OF LAÑ, after what ends in long *ā*. Thus *ayuh* (No. 527) or *ayān* (No. 26) "they went," *yīyāt* (No. 461) "he may go," *yāyātām* "they two may go," *yāyuh* (No. 527) "they may go," *yūyāt* (No. 337) "may he go," *yūyāstām* "may they two go," *yūyāsuḥ* "may they go," *ayāsit* "he went," *ayāsyat* "he would go."

In the same way are conjugated *vā* "to go or smell," *bhā* "to shine," *śnūā* "to bathe," *śrā* "to cook," *drā* "to go badly," *psā* "to eat," *rā* "to give," *lā* "to take," *dā* "to cut," and *khyā* "to relate. This (viz. *khyā*) is to be employed only with the *sarvadhātuka* affixes.

The next verb to be conjugated is *vid* "to know."

**विदो लटो वा । ३ । ४ । ८३ ।**

वेत्तेर्लटः परस्मैपदानां णलादयो वा । वेद । विदतुः । विदुः । वेत्थ ।  
विदयुः । विद । वेद । विदु । विद्व । पत्ते । वेत्ति । वित्तः । विदन्ति ।

No. 605.—The affixes *nal* &c. (No. 424) are **OPTIONALLY** used instead OF the *parasmaipada* substitutes of LAT coming AFTER the verb VID “to know.” Thus *veda* (No. 485) “he knows, *vidatuh* they two know,” *viduh* “they know, *vettha* “thou knowest,” *vidathuh* “you two know, *vida* “you know,” *veda* “I know,” *vidva* “we two know,” *vidma* “we know.” On the other alternative, we have *vetti* (No. 485) “he knows,” *vittuh* (No. 467) “they two know,” *vidanti* “they know.”

**उषविदजागृभ्योऽन्यतरस्याम् । ३ । १ । ३८ ।**

एभ्यो लिट्याम् वा । विद्वेरदन्तत्त्वप्रतिज्ञानादामि न गुणः । विदांच-  
कार । विवेद । वेदिता । वेदिष्यति ।

No. 606.—The augment *ám* is **OPTIONALLY** employed AFTER these—viz. USH “to burn,” VID “to know,” AND JAGRI “to wake,”—when *lit* follows.

As there is an agreement (in the present instance) to regard the verb *vid* as ending in short *a* (*vida*), *guṇa* is not substituted (as it would otherwise have been by No. 485). Thus we have *vidāñchakāra* or *vivedu* “he knows,” *veditā* “he will know,” *vedishyati* “he will know.”

**विदांकुर्वन्त्वित्यन्यतरस्याम् । ३ । १ । ४१ ।**

वेत्तेर्लाट्याम् गुणाभावो लोटो लुग् लोडन्तकरोत्यनुप्रयोगश्च निपात्यते ।  
पुरुषवचने न विवक्ष्यते । विदांकरोतु ।

No. 607.—When *lot* comes after the verb *vid*, then **OPTIONALLY** the augment *ám* is irregularly attached; there is no substitution of *guṇa* (from No. 420—which fact is indicated by the exhibition of the form *vidāñ* in the aphorism); there is elision (*luk*) of *lot*; and the verb *kṛi* “to make, with the terminations of the imperative, is appended, (giving, for example, VIDĀÑKURVANTU). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form *vidāñkurvantu*).

Thus we may have *vidāñkarotu* “let him know.”

**तनादिक्कुम्भ्य उः । ३ । १ । ७६ ।**

शपाऽपवादः ।

No. 608.—Let U come AFTER the verbs TAN, &c. (No. 719), AND after the verb KṚI “to make.” This debars the application of *śap* (No. 419).

अत उत् सार्वधातुके । ६ । ४ । ११० ।

उपत्ययान्तस्य कृजोऽत उत् सार्वधातुके कृडिति । विदांकुरुताम् । विदांकुरुताम् । विदांकुर्वन्तु । विदांकुरु । विदांकरवाणि । अवेत् । अविताम् । अविदुः ।

No. 609.—Let SHORT U be the substitute OF the SHORT A of (*kar*, the modified form of) the verb *kṛi* ending with the affix *u* (No. 608), WHEN A SÁRVADHÁTUKA termination, with an indicatory *k* or *ñ*, FOLLOWS. Thus *vidāṅkurutát* (No. 607) “may he know,” *vidāṅkurutām* “let the two know,” *vidāṅkurrantu* “let them know,” *vidāṅkuru* “know thou,” *vidāṅkaravāṇi* (No. 420) “let me know,” *avet* (Nos. 458, 485, and 199) “he knew,” *avittām* “they two knew,” *aviduh* (No. 481) “they knew.”

दश्च । ८ । २ । ७५ ।

धातोर्दस्य पदान्तस्य सिपि र्वा । अवेः । अवेत् । विद्यात् । विद्यास्ताम् । अवेदीत् । अवेदिष्यत् । अस भुवि । १६ । अस्ति ।

No. 610.—AND when *sip* follows, *ru* is optionally the substitute OF the D of a verb, when the *d* is at the end of a *pada*. Thus we have *aveh* (No. 111) or *avet* “thou knewest,” *vidyāt* “he may know, or, may he know,” *vidyāstām* “may they two know,” *avedt* “he knew,” *avedishyat* “he would know.”

The verb *as* “to be” makes *asti* “he is.”

असोरल्लोपः । ६ । ४ । १११ ।

नस्यास्तेश्वतो लोपः सार्वधातुके कृडिति । स्तः । सन्ति । असि स्यः । स्य । अस्मि । स्वः । स्मः ।

No. 611.—Let there be ELISION OF the A OF the affix *śNAM* (No. 714) AND of the verb *AS* “to be,” when a *sārvadhātuka* affix, with an indicatory *k* or *ñ*, follows. Thus *stah* (No. 535) “they two are,” *santi* “they are,” *asi* (No. 438) “thou art,” *stah* “you two are,” *stha* “you are,” *asmi* “I am,” *swah* “we two are,” *smah* “we are.”

## उपसर्गप्रादुर्भ्यामस्तिर्यच्परः । ८ । ३ । ८७ ।

उपसर्गणः प्रादुसश्चास्तेः सस्य षो यकारेऽचि च परे । निष्पात् । प्रनि-  
षन्ति । प्रादुःषन्ति । यच्परः किम् । अभिस्तः ।

No. 612.—Let *sh* be the substitute of the *s* of the verb AS “to be,” coming AFTER a letter of the *pratyāhāra* in AN UPASARGA (No. 47) OR after the indeclinable word PRÁDUS “evidently,” WHEN the letter Y OR A VOWEL FOLLOWS. Thus (after the *upasarga* *ni*, when *y* follows the *s*), *nishyát* “he may go out,” (when a vowel follows the *s*), *pranishanti* “they go out,” *prádushshanti* “they are manifest.”

Why do we say, “when the letter *y* or a vowel follows?” witness *abhistah* “they two surpass.”

## अस्तेर्भूः । २ । ४ । ५२ ।

आर्धधातुके । बभूव । भविता । भविष्यति । अस्तु । स्तात् । स्ताम् ।  
सन्तु ।

No. 613.—Let BHÚ be the substitute OF the verb AS “to be,” when an *ārdhadhātuka* affix follows. Thus *babhūva* (No. 431) “he was,” *bhavita* “he will be,” *bhavishyati* “he will be,” *astu* “let him be,” *stāt* (Nos. 444 and 611) “may he be,” *stām* “let the two be,” *santu* “let them be.”

## घ्यसेरेद्वावभ्यासलोपश्च । ६ । ४ । ११६ ।

घोरस्तेश्चैत्वं स्याद्वावभ्यासलोपश्च । एधि । स्तात् । स्ताम् । स्त । असा-  
नि । असाव । असाम । आसीत् । आस्ताम् । आसन् । स्यात् । स्याताम् ।  
स्युः । भूयात् । अभूत् । अभविष्यत् । इण् गतौ । १७ । एति । इतः ।

No. 614.—Let there be a change to E OF a verb termed GHU (No. 662) AND of the verb AS, WHEN HI (No. 447) FOLLOWS, AND let there be ELISION OF A REDUPLICATE syllable. Then (the *hi* being changed to *dhi* by (No. 593), we have *edhi* “be thou,” *stāt* (Nos. 444 and 611) “mayst thou be,” *stām* “be you two,” *sta* “be you,” *asāni* “let me be,” *asāva* “let us two be,” *asāma* “let us be,” *ásti* (Nos. 471 and 479) “he was,” *ástām* “they two were,” *asān* “they were,” *syāt* “he may be,” *syātām* “they two may be,” *syuh* “they may be,” *bhūyāt* (No. 613) “may he be,” *abhūt* “he was,” *abhavishyāt* “he would be.”

The verb *i* (*in*) “to go,” makes *eti* (No. 420) “he goes,” *itah* (Nos. 535 and 467) “they two go.”

**इणो यण् । ६ । ४ । ८१ ।**

अज्ञादौ प्रत्यये परे । यन्ति ।

No. 615.—Let YAN be the substitute OF the root IN, when an affix, beginning with a vowel, follows. Thus *yanti* “they go.”

**अभ्यासस्यासवर्णे । ६ । ४ । ७८ ।**

इउवर्णयोरियदुवडो स्तोऽसवर्णेऽचि । इयाय ।

No. 616.—*Iyañ* and *uvañ* are the substitutes of *i* and *u* OF A REDUPLICATE, WHEN A HETEROGENEOUS vowel FOLLOWS. Thus *iyadya* (Nos. 426, 202, and 29) “he went.”

**दीर्घ इणः किति । ७ । ४ । ६६ ।**

इणोऽभ्यासस्य दीर्घः किति लिटि । ईयतुः । ईयुः । इययिथ । इयेथ ।  
एता । एष्यति । एतु । ऐत् । ऐताम् । आयन् । इयात् । ईयात् ।

No. 617.—Let A LONG vowel be instead of the reduplicate OF the verb IN, WHEN WHAT substitute for *liṭ* HAS AN INDICATORY K (No. 486) FOLLOWS. Thus *iyatuh* “they two went,” *iyuh* “they went,” *iyayitha* (Nos. 433 and 517) or *iyetha* (Nos. 515, 420, and 616) “thou didst go,” *etā* “he will go,” *eshyati* “he will go,” *etu* “let him go,” *ait* (Nos. 478 and 218) “he went,” *aitām* “they two went,” *āyan* (No. 29) “they went,” *iyāt* “he may go,” *iyāt* (No. 518) “may he go.”

**एतेर्लिङि । ७ । ४ । २४ ।**

उपसर्गात् परस्य इणोऽणो ह्रस्व आर्धधातुके किति लिङि । निरियात् ।  
उभयत आश्रयणे नान्तादिवत् । अभीयात् । अणः किम् । समेयात् ।

No. 618.—Let there be a short vowel in the room OF the *an* (ॐ) of the verb IN coming after an *upasarga*, WHEN an *ardhadhātuka* substitute for *LIṢ*, with an indicatory *k* (No. 466), FOLLOWS. Thus *nir + iyāt* = *niriyāt* “may he go forth.”

In the example *abhiyāt* “may he go up to,” the short vowel is not substituted; for the rule (VI. 1. 85.) that “a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word,” does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the *ॐ*, in *abhiyāt*, cannot be regarded as a part at once of the *upasarga* and of the verb, the rule No. 618 consequently does not apply.

Why do we say, "of the *an*?" witness *sam+eyát=sameyát* (= *sam+á+íyát*) "may he come," where the rule does not apply, as the verb begins with *ech*.

**इणो गा लुङि । २ । ४ । ४५ ।**

गतिष्येति सिचो लुक् । अगात् । शेष्यत् । शाङ् स्वप्ने । १८ ।

No. 619.—Let *GA* be the substitute OF the root *IN*, WHEN *LUK* FOLLOWS. By No. 473, there is elision (*luk*) of the *sich* (No. 472). Thus *agát* "he went," *aishyat* (Nos. 478 and 218) "he would go."

The next verb to be conjugated *ś* (*śín*) "to sleep."

**शीङः सर्वधातुके गुणाः । ७ । ४ । २१ ।**

शेते । शयाते ।

No. 620.—Let *GUṆA* be the substitute OF *ŚÍŃ* "to sleep," WHEN A *SÁRVADHÁTUKA* affix FOLLOWS. Thus *śete* (No. 543) "he sleeps," *śayáte* (No. 29) "they two sleep."

**शीङो रुट् । ७ । १ । ६ ।**

शीङो भादेशस्यातो रुट् । शेते । शेषे । शयाये । शेध्वे । शये । शेवहे । शेमहे । शिश्ये । शिश्याते । शिशिरं । शयिता । शयिष्यते । शेताम् । शयाताम् । शेताम् । अशेत । अशयाताम् । अशेरत । शयीत । शयीयाताम् । शयीरन् । शयिषीष्ट । अशयिष्ट । अशयिष्यत । रुट् अध्ययने । १९ । रुडि-कावधुपसर्गतो न व्यभिचरतः । अधीते । अधीयाते । अधीयते ।

No. 621.—Let *RUT* (*r*) be the augment of the *a* of the substitute for *jh* (No. 421) AFTER the verb *śín* "to sleep." Thus *śerate* (No. 559) "they sleep," *śeśhe* "thou sleepest," *śayátthe* "you two sleep," *śédhve* "you sleep," *śayye* "I sleep," *śevuhte* "we two sleep," *śemahe* "we sleep," *śísýe* (Nos. 429 and 548) "he slept," *śísýáte* "they two slept," *śísýire* (No. 548) "they slept," *śayitá* (No. 433) "he will sleep," *śayishyate* "he will sleep," *śetám* (No. 552) "let him sleep," *śayátám* "let the two sleep," *śeratám* (No. 621) "let them sleep," *aśeta* "he slept," *aśayátám* "they two slept," *aśerata* (Nos. 559 and 621) "they slept," *śaytta* (Nos. 555 and 463) "he may sleep," *śaytyótám* "they two may sleep," *śayiran* (No. 556) "they may sleep," *śayishishṭa* (No. 558) "may he sleep," *aśayishṭa* (Nos. 420, 472, and 433) "he slept," *aśayishyata* (No. 435) "he would sleep."

The next verb to be conjugated is *i* (*iñ*) "to study." This verb and *i* (*ik*) "to remember" never appear apart from the preposition *adhi*. Thus *adhīte* (No. 543) "he studies," *adhīyate* (No. 220) "they two study," *adhīyate* (No. 559) "they study."

**गाङ् लिति । २ । ४ । ४६ ।**

इङ् । अधिजगे । अध्येता । अध्येष्यते । अधीताम् । अधीयाताम् । अधीयताम् । अधीष्व । अधीयायाम् । अधीध्वम् । अध्यये । अध्ययावहे । अध्ययामहे । अध्येत । अध्येयाताम् । अध्येयत । अध्येयाः । अध्येयायाम् । अध्येध्वम् । अध्येयि । अध्येवहि । अध्येमहि । अधीयीत । अधीयीयाताम् । अधीयीरन् । अध्येषीष्ट ।

No. 622.—Let *gá* be the substitute of the verb *i* (*iñ*) "to study," WHEN *LIṬ* FOLLOWS. Thus *adhijage* (Nos. 548 and 524) "he studied," *adhjetá* (No. 420) "he will study," *adhyeshyate* "he will study," *adhítám* (No. 552) "let him study," *adhíyátám* "let the two study," *adhíyatám* (No. 559) "let them study," *adhíshwá* (No. 553) "do you study," *adhíyáthám* "do you two study," *adhítshwam* (No. 553) "do you study," *adhíyayai* (No. 554) "let me study," *adhíyayámahai* "let us two study," *adhíyayámahai* "let us study," *adhíyáta* (Nos. 478 and 218) "he studied," *adhíyáitám* "they two studied," *adhíyáiyata* (No. 559) "they studied," *adhíyáitháh* "thou didst study," *adhíyáiyáthám* "you two studied," *adhíyáishwam* "you studied," *adhíyáiyi* "I studied," *adhíyáirahi* "we two studied," *adhíyáimahi* "we studied," *adhíyáta* (Nos. 555, 461, 463, and 220) "he may study," *adhíyáiyátám* "they two may study," *adhíyáiran* (No. 556) "they may study," *adhíyeshíshṭa* (No. 558) "may he study."

**विभाषा लुङ्लृङोः । २ । ४ । ५० ।**

**इङो गाङ् ।**

No. 623.—The substitution of *gá* (No. 622) in the room of *i* (*iñ*) "to study" is **OPTIONALLY** made, WHEN *LUṆ* AND *LRÍṆ* FOLLOW.

**गाङ्कुटादिभ्योऽङिण्डित् । १ । २ । १ ।**

**गाङ्देशात् कुटादिभ्यश्चाङिणतः प्रत्यया ङितः स्युः ।**

No. 624.—WHAT affixes HAVE NOT AN INDICATORY *ñ* OR *ṇ* shall be considered to HAVE AN INDICATORY *ñ* (No. 467), when they come **AFTER** *gá* (No. 622) AND the verbs *KUṬ* "to be crooked," &c.



घुमास्यागापाजहातिसां हलि । ६ । ४ । ६६ ।

एषामात् इत् स्याद्ब्रुतादौ कङित्यार्धधातुके । अघ्यगीष्ट । अघ्येष्ट ।  
अध्यगीष्यत् । अघ्येष्यत् । दुह प्रपूर्णे । २० । दोग्धि । दुग्धः । दुहन्ति ।  
धोति । दुग्धे । दुहाति । दुहते । धुते । दुहाथे । दुग्धे । दुहे । दुहूहे ।  
दुह्यहे । दुदोह । दुदुहे । दोग्धा । धोष्यति । धोष्यते । दोग्धु । दुग्धात् ।  
दुग्धाम् । दुहन्तु । दुग्धि । दुग्धात् । दुग्धम् । दुग्ध । दोग्हानि । दुग्धाम् ।  
दुहाताम् । दुहताम् । धुत्व । दुहायाम् । धुग्धम् । दोग्हे । दोग्हावहे ।  
दोग्हाम्हे । अदोक् । अदुग्धाम् । अदुहन् । अदोहम् । अदुग्ध । अदुहाताम् ।  
अदुहत । अधुग्धम् । दुह्यात् । दुहीत् ।

No. 625.—WHEN an *ardhadhātuka* affix, beginning with A CONSONANT and distinguished by an indicatory *k* or *ś*, FOLLOWS, then let long *ī* be the substitute of the long *ā* OF the verbs termed GHU (No. 662), and of MĀ “to measure,” STHĀ “to stand,” GĀ “to study,” PĀ “drink,” HĀ “to abandon,” AND SHO “to destroy.” Thus *adhyagīśhta* (No. 623) or, alternatively, *adhyaishṭa* (No. 218) “he studied,” *adhyagīśkyata* (No. 623) or *adhyaishṭyata* “he would study.”

The verb *duh* (*duha*) “to milk” makes *dogdhi* (Nos. 277, 586, and 25) “he milks,” *dugdhaḥ* (No. 535) “they two milk,” *duhanti* “they milk,” *dhokṣhi* (Nos. 277, 278, 169, and 89) “thou milkest,” or with the *ātmanepada* terminations, *dugdhe* (Nos. 543 and 535) “he milks,” *duhāte* “they two milk,” *duhate* (No. 559) “they milk,” *dhukṣhe* (Nos. 277, 278, 169, 90, and 535) “thou milkest,” *duhdthe* “you two milk,” *dhugdhwe* (No. 277) “you milk,” *duhe* “I milk,” *duhwahe* “we two milk,” *duhmahe* “we milk,” *duloha* (No. 485) or *duluhe* (No. 548) “he milked,” *dogdhā* (No. 586) “he will milk,” *dhokṣhyati* (Nos. 277 and 278) or *dhokṣhyate* “he will milk,” *dogdhu* “let him milk,” *dugdhāt* (Nos. 444 and 467) “may he milk,” *dugdhām* “let the two milk,” *duhantu* “let them milk,” *dugdhi* (No. 593) “do thou milk,” *dugdhīt* (No. 444) “mayst thou milk,” *dugdham* “do you two milk,” *dugdha* “milk ye,” *dohāni* “let me milk,” *dugdhām* (No. 552) “let him milk,” *duhātām* “let the two milk,” *duhatām* (No. 559) “let them milk,” *dhukṣhwa* (No. 278) “do thou milk,” *duhāthām* “do you two milk,” *dhugdhwam* (No. 278) “milk ye,” *dohai* (No. 554) “let me milk,” *dohāvahai* “let us two milk,” *dohāmahai* “let us milk,” *adhok* (Nos. 199 and 278) “he milked,” *adugdhām* (No. 586) “they two milked,” *aduhan* “they milked,” *adoham* “I milked,” *adugdha*

"he milked," *aduhātām* "they two milked," *aduhata* (No. 559) "they milked," *adhugdhwam* (No. 277) "you milked," *duhyāt* "he may milk," *duhāta* (No. 555) "he may milk."

**लिङ्सिचावात्मनेपदेषु । १ । २ । ११ ।**

**इक्समीपाटुलः परौ भलादी लिङ्सिचौ कितौ स्तस्तिङि । धृतीष्ट ।**

No. 626.—The substitutes of *LIṢ* (No. 459) AND *SICH* (No. 472), coming after a consonant that adjoins an *ih*, WHEN THE *ÁTMANEPADA* affixes ARE EMPLOYED, are regarded as having an indicative *k* (No. 467). Thus, *gunā* not being substituted, we have *dhukshíshta* (Nos. 277, 278, and 258) "may he milk."

**शल इगुपधादनिटः क्सः । ३ । १ । ४५ ।**

**इगुपधो यः शलन्तस्सस्मादनिटश्चेः क्सादेशः । अधुत्तत् ।**

No. 627.—AFTER that verb which ends in a *SAL*, which an *IK* for its PENULTIMATE letter, AND does NOT take the augment *IT* (No. 510), let *KSA* (i. e. *sa*—No. 155) be the substitute of *chli* (No. 471). Thus *adhukshat* (Nos. 277, 278, 90, and 169) "he milked."

**लुग्वा दुहदिहलिहगुहामात्मनेपदे दन्त्ये । ७ ।**

**३ । ७३ ।**

**एषां क्सस्य लुग्वा दन्त्ये तङि । अदुग्ध । अधुत्तत् ।**

No. 628.—WHEN AN *ÁTMANEPADA* affix, beginning with a DENTAL, FOLLOWS, there is OPTIONALLY ELISION (*luk*) of the *ksa* (No. 627) OF these verbs viz. *DUH* "to milk," *DIH* "to accumulate," *LIH* "to lick," AND *GUH* "to cover." Thus (the *s* also being elided by No. 513) we have either *adugdha* (Nos. 277 and 586) or *adhukshata* (No. 627) "he milked."

**क्सस्याचि । ७ । ३ । ७२ ।**

**अजादौ तङि क्सस्य लोपः । अधुत्ताताम् । अधुत्तन्त । अदुग्धाः । अधुत्तथाः । अधुत्तायाम् । अधुग्ध्यम् । अधुत्तध्यम् । अधुत्ति । अधुत्तावहि । अधुत्तामहि । अधोह्यत । एवं दिह उपचये । २१ । लिह आस्वादने । २२ । लेठि । लीठः । लिहन्ति । लेत्ति । लीठे । लिहाते । लिहते । लिह्वे । लिहाथे लीठ्वे । लिलेह । लिलिहे । लेठासि । लेठासे । लेह्यति । लेह्यते । लेठु । लीठात् । लीठाम् । लिहन्तु । लीठि । लेहानि । लीठाम् । अलेट् । अलेड् । अलितत् । अलित्तत् । अलीठ । अलेह्यत् । अलेह्यत । ब्रूञ् व्यक्तायां वाचि । २३ ।**

No. 629.—There is elision (*lopa*) OF KSA (Nos. 627 and 27), WHEN an *átmanepada* affix, beginning with AN ACH, FOLLOWS. Thus *adhukshátám* “they two milked,” *adhukshānta* (No. 559) “they milked,” *adhugdháh* (Nos. 277 and 586) or *adhukshatháh* (No. 627) “thou didst milk,” *adhuksháthám* “you two milked,” *adhugdhwam* (No. 628) or *adhukshadhwam* “you milked,” *adhukshi* “I milked,” *adhukshávacuhi* (No. 422) “we two milked,” *adhukshámáhi* “we milked,” *adhokshyata* (Nos. 435, 485, and 457) “he would milk.”

In the same way the verb *lih* (*díha*) “to accumulate.” The verb *lih* (*liha*) “to lick,” makes *leđhi* (Nos. 276, 586, and 587) “he licks,” *liđhah* (No. 131) “they two lick,” *lihvanti* “they lick,” *lekshi* (Nos. 276 and 585) “thou lickest,”—or *lídhe* (No. 543) “he licks,” *liháte* “they two lick,” *lihate* (No. 559) “they lick,” *likshe* “thou lickest,” *likháthe* “you two lick,” *lídhwé* “you lick,” *lileha* or *lilíhe* “he licked,” *leđhási* or *leđhásé* “thou wilt lick,” *lekshyati* or *lekshyate* “he will lick,” *leđhu* “let him lick,” *lídhoát* (Nos. 444 and 467) “may he lick,” *liđhám* (No. 552) “let him lick,” *lihantu* “let them lick,” *lídhi* (No. 447) “lick thou,” *leháni* “let me lick,” or *lídham* (No. 552) “let him lick,” *aleť* (Nos. 276, 499, and 165) or *aled* (No. 82) “he licked,” *alikhshat* (No. 627, 276, and 585), or *alikhshata*, or *alídha* (No. 628) “he licked,” *alekshyati* or *alekshyata* “he would lick.”

The next verb to be conjugated is *brú* (*brán*) “to speak articulately.”

**ब्रुवः पञ्चानामादित आहो ब्रुवः । ३ । ४ । ८४ ।**

ब्रुवो लटस्तिबादीनां पञ्चानां णलादयः पञ्च वा स्युर्बुवश्चाहादेः  
आह । आहतुः । आहुः ।

No. 630.—Instead OF THE FIRST FIVE tense-affixes *tip*, &c. substituted for *lať*, coming AFTER the verb *BRÚ* “to speak,” there may optionally be *níl*, &c. (No. 424); *ÁH* being at the same time the substitute in the room OF *BRÚ*. Thus *áhu* “he says,” *áhatuh* “they two say,” *áhuh* “they say.”

**आहस्यः । ८ । २ । ३५ ।**

अलि । चत्वंम् । आत्य । आहयुः ।

No. 631.—Instead OF (the final of) *ÁH* (No. 630) there is *TH*, when a *jhal* follows. Then there is a change of the *th* to a *char* by No. 90, and we have *áttha* “thou sayest,” *áthathuh* “you two say.”

ब्रुव ईट् । ७ । ३ । ६३ ।

ब्रुवो हलादेः पित् ईट् । ब्रवीति । ब्रूतः । ब्रुवन्ति । ब्रूते । ब्रुवाते ।  
ब्रुवते ।

No. 632.—It is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming AFTER the verb *BRÚ* "to speak." Thus *bravli* (No. 420) "he speaks," *brútaḥ* "they two speak," *bruvanti* (No. 220) "they speak," *brúte* (No. 543) "he speaks," *bruváte* "they two speak," *bruvate* (No. 556) "they speak."

ब्रुवो वचिः । २ । ४ । ५३ ।

आर्धधातुके । उवाच । ऊचतुः । ऊचुः । उवचिथ । उवकथ । ऊचे । वक्ता ।  
वक्ष्यति । वक्ष्यते । ब्रवीतु । ब्रूतात् । ब्रूताम् । ब्रुवन्तु । ब्रूहि । ब्रूयाणि ।  
ब्रूताम् । ब्रूवै । अब्रवीत् । अब्रूत । ब्रूयात् । ब्रूवीत । उच्चात् । वक्षीष्ट ।

No. 633.—The root *VACH* is the substitute OF *BRÚ* "to speak," when an *árdhahátuka* affix follows. Thus *urácha* (Nos. 432, 583, and 489) "he spoke," *úchatuḥ* (No. 584) "they two spoke," *úchuh* "they spoke," *uvachitha* (No. 517) or *uvaktha* (No. 333) "thou spokest," *úche* (No. 548) "he spoke," *vaktá* "he will speak," *vakshyati* or *vakshyate* "he will speak," *bravitu* (No. 632) "let him speak," *brúdt* (No. 444) "may he speak," *brútam* "let the two speak," *bruvantu* (No. 220) "let them speak," *brúhi* "speak thou," *braváni* "let me speak," *brútam* (No. 552) "let him speak," *bruvai* (No. 554) "let me speak," *abravít* (No. 632) "spoke," *abrúta* "he spoke," *brúyát* or *bruvíta* (Nos. 555, 407 and 220) "he may speak," *uchydt* (Nos. 466 and 384) or *vakshíṣṭa* (No. 555) "may he speak."

अस्यतिवक्तिख्यातिभ्योऽङ् । ३ । १ । ५२ ।

ङ् ।

No. 634.—Instead of *chli* (No. 471), there shall be *AN* AFTER the verbs *AS* "to throw," *VACH* "to speak," AND *KHYÁ* "to speak."

वच उम् । ७ । ४ । २० ।

अङि परे । अब्रुवोचत् । अवक्ष्यत् । अवक्ष्यत ।

No. 635.—When *an* (No. 634) follows, let *UM* be the augment of the verb *VACH* "to speak." Thus *avochat* (No. 265) "he spoke," *avakshyat* or *avakshyata* "he would speak."

चर्करीतं च । चर्करीतमिति यह्लुगन्तं तददादौ बोध्यम् । ऊर्णुञ्  
आच्छादने । २४ ।

No. 636.—“AND a verb in the shape indicated by the term CHARKARÍTA,” i. e. at the end of which the affix *yañ* (No. 758) has been replaced by a blank (*luk*), is to be regarded as belonging to the 2nd class of verbs, “*ad*, &c.” (No. 589.)

The verb *úrṇu* (*úrṇuñ*) “to cover” is next to be conjugated.

ऊर्णीतेर्विभाषा । ७ । ३ । ९० ।

वृद्धिर्लादौ पिति सार्वधातुके । ऊर्णीति । ऊर्णीति । ऊर्णुतः । ऊर्णु-  
वन्ति । ऊर्णुते । ऊर्णुवाते । ऊर्णुवते ।

No. 637.—When a *sárvadhātuka* affix follows, beginning with a consonant and distinguished by an indicatory *p*, then *vṛddhi* is OPTIONALLY the substitute OF the verb *ÚRṆU* “to cover.” Thus *úrṇanti* or *úrṇoti* “he covers,” *úrṇutah* (No. 535) “they two cover,” *úrṇuvanti* (No. 220) “they cover,” *úrṇute* “he covers,” *úrṇuváte* “they two cover,” *úrṇuvate* (No. 559) “they cover.”

ऊर्णीतेराम् नेति वाच्यम् ।

No. 638.—“IT SHOULD BE MENTIONED THAT the verb *ÚRṆU* DOES NOT TAKE *ÁM*” (No. 546).

न न्द्राः संयोगादयः । ६ । १ । ३ ।

अचः पराः संयोगादयो नदरा द्विर्न भवन्ति । नृशब्दस्य द्वित्वम् । ऊर्णु-  
नाव । ऊर्णुनवतुः । ऊर्णुनवः ।

No. 639.—The letters N, D, and R, following a vowel and INITIAL IN A CONJUNCT consonant, are NOT doubled (No. 426). There is a reduplication only of the syllable *ṇu*; and thus we have *úrṇunáva* (No. 202) “he covered,” *úrṇunuvatuh* (No. 220) “they two covered,” *úrṇunuvah* “they covered.”

विभाषोर्णीः । १ । २ । ३ ।

इडादिप्रत्ययो ङित् स्यात् । ऊर्णुनविथ । ऊर्णुनविथ । ऊर्णुविता ।  
ऊर्णुविता । ऊर्णुविष्यति । ऊर्णुविष्यति । ऊर्णीत् । ऊर्णीत् । ऊर्णवानि ।  
ऊर्णवे ।

No. 640.—An affix, beginning with the augment *it*, may OPTIONALLY be regarded as having an indicatory *ñ* (No. 467), when it comes AFTER

the verb *úrṇu* "to cover." Thus *úrṇunuvitha* (No. 220) or *úrṇunavitha* "thou didst cover," *úrṇuvitā* or *úrṇavitā* "he will cover," *úrṇuvishyati* or *úrṇavishyati* "he will cover," *úrṇautu* (No. 637) or *úrṇotu* "let him cover," *úrṇavāni* "let me cover," *úrṇavai* (No. 554) "let me cover."

**गुणोऽपृक्ते । ७ । ३ । ६१ ।**

ऊर्णोतेर्गुणोऽपृक्ते हलादौ पिति सार्वधातुके । और्णोत् । और्णोः । ऊर्णु-  
यात् । ऊर्णुयाः । ऊर्णुवीत् । ऊर्णुयात् । ऊर्णुविषीष्ट । ऊर्णुविषीष्ट ।

No. 641.—When a *sārvadhātuka* AFFIX FOLLOWS, consisting of a SINGLE LETTER, beginning with a consonant and distinguished by an indicatory *p*, then let GUNA be the substitute of the verb *úrṇu* "to cover." Thus *aurnot* (No. 458, 478, and 218) "he covered," *aurnoh* "thou didst cover," *úrṇuyāt* "he may cover," *úrṇuyāh* "thou mayst cover," or *úrṇurīta* (Nos. 555 and 220) "he may cover," *úrṇuyāt* (No. 518) or *úrṇuvishīṣṭu* (No. 640) or *úrṇavishīṣṭa* "may he cover."

**ऊर्णोतेर्विभाषा । ७ । २ । ६ ।**

इडादौ परस्मैपदे सिचि वृद्धिः । पते गुणः । और्णोवीत् । और्णोवीत् ।  
और्णुवीत् । और्णोविष्टाम् । और्णोविष्टाम् । और्णुविष्टाम् । और्णुविष्ट ।  
और्णोविष्ट । और्णुविष्यत् । और्णोविष्यत् ।

**इत्यदादयः ।**

No. 642.—When *sich* (No. 472) follows, preceded by the augment *it* (No. 433), the *parasmaipada* terminations being employed, then *epiddhi* is OPTIONALLY the substitute OF the verb *úrṇu* "to cover." On the other alternative, *guṇa* is the substitute. Thus *aurnāvīt* (No. 480) or *aurnavīt* or *aurnvīt* (No. 640) "he covered," *aurnāvishīṣām* or *aurnavishīṣām* or *aurnvishīṣām* "they two covered," *aurnvishīṣa* (Nos. 640 and 220) or *aurnavishīṣu* (No. 420) "he covered," *aurnvishyata* or *aurnavishyata* "he would cover."

So much for the 2nd class of verbs, "*ad*, &c."

The first verb in the 3rd class is *hu* "to sacrifice or eat."

**जुहोत्यादयः ।**

हु दानादनयोः\*। १\*।

**जुहोत्यादिभ्यः श्रुः । २ । ४ । ७५ ।**

शयः ।

No. 643.—Let ŚLU (one of the blanks enumerated in No. 209) be substituted in the room of *śap* (No. 419) AFTER the verbs HU, &c.

श्री । ६ । १ । १० ।

धातोर्द्वं स्तः । जुहोति । जुहुतः ।

No. 644.—WHEN THERE IS ŚLU, there are two in the room of a verbal root—(i. e. the root is doubled). Thus *juhoti* (Nos. 488 and 420) “he sacrifices,” *juhutah* (No. 535) “they two sacrifice.”

अदभ्यस्तात् । ७ । १ । ४ ।

भस्य । जुशुवोरिति यण् । जुहुति ।

No. 645.—There is AT in the room of the *jh* (of a tense-affix) AFTER A REDUPLICATED verb. By No. 536, which debars No. 220, the semi-vowel is substituted for the final of the root, and we have *juhvati* “they sacrifice.”

भीहीभुहुवां शुवच्च । ३ । १ । ३६ ।

श्व्यो लिट्याम् वा स्यादामि श्लाविव कार्ये च । जुहवांचकार । जुहाव । होता । होष्यति । जुहेतु । जुहुतात् । जुहुताम् । जुहुतु । जुहुधि । जुह्वानि । अजुहेत् । अजुहुताम् ।

No. 646.—*Am* may optionally be affixed, when *lit* comes after these verbs viz. BHÍ “to fear,” HRÍ “to be ashamed,” BHŪ “to nourish,” AND HU “to sacrifice;” AND, when *ám* is affixed, the effect is to be AS IF THERE WERE ŚLU (i. e. there is to be reduplication—No. 644). Thus *juhavānchakāra* or *juháva* (Nos. 426 and 202) “he sacrificed,” *hotá* (No. 435) “he will sacrifice,” *hoshyati* “he will sacrifice,” *juhotu* “let him sacrifice,” *juhutát* (No. 444) “may he sacrifice,” *juhutám* “let the two sacrifice,” *juhvatu* (Nos. 645 and 536) “let them sacrifice,” *juhudhi* (No. 593) “do thou sacrifice,” *juhavāni* (No. 450) “let me sacrifice,” *ajuhot* “he sacrificed,” *ajuhutám* “they two sacrificed.”

जुसि च । ७ । ३ । ८३ ।

इगन्ताङ्गस्य गुणोऽजादौ जुसि । अजुह्वुः । जुहुयात् । हूयात् । अहोषीत् । अहोष्यत् । जिभी भये । २ । विभेति ।

No. 647.—AND WHEN JUS (No. 481), beginning with a vowel, FOLLOWS, then *guṇa* is the substitute of an inflective base that ends in an *ik* vowel. Thus *ajuhavuk* "they sacrificed," *juhuyát* "he may sacrifice," *húyát* (Nos. 465 and 466) "may he sacrifice," *ahavushít* (Nos. 472, 479, and 519) "he sacrificed," *ahoshyat* "he would sacrifice."

The verb *bhí* (*ñibhí*) "to fear" makes *bibheti* (No. 644) "he fears."

## भियोऽन्यतरस्याम् । ६ । ४ । ११५ ।

इः स्यादुलादौ कृङिति सार्वधातुके । बिभितः । बिभीतः । बिभ्यति । बिभयांचकार । बिभाय । भेता । भेष्यति । बिभेत् । बिभितात् । बिभीतात् । अबिभेत् । बिभियात् । बिभीयात् । भीयात् । अभैवीत् । अभेष्यत् । द्वी लज्जायाम् । ३ । जिह्वेति । जिह्वीतः । जिह्वयति । जिह्वयांचकार । जिह्वाय । ह्वेता । ह्वेष्यति । जिह्वेत् । अजिह्वेत् । जिह्वीयात् । ह्वीयात् । अह्वेयीत् । अह्वेष्यत् । पृ पालनपूरणयोः । ४ ।

No. 648.—When a *śīrvadhātuka* affix follows, beginning with a consonant and having an indicatory *k* or *ñ* (No. 535), *i* may OPTIONALLY be the substitute OF the verb *bhí* "to fear." Thus *bibhitah* or *bibhituk* "they two fear," *bibhyati* (No. 645) "they fear," *bibhayāñchakāra* (No. 646) or *bibháya* "he feared," *bhetá* "he will fear," *bheshyati* "he will fear" *bibhetu* "let him fear," *bibhitát* (Nos. 444 and 648) or *bibhítát* "may he fear," *abibhet* "he feared," *bibhiyát* (No. 648) or *bibhíyát* "he may fear," *bhíyát* (Nos. 465 and 466) "may he fear," *abhaishít* (Nos. 472, 479, and 519) "he feared," *abheshyat* "he would fear."

The verb *hrí* "to be ashamed" makes *jihreti* (No. 644) "he is ashamed," *jihrituk* "they two are ashamed," *jihriyati* (No. 645) "they are ashamed," *jihrayāñchakāra* (No. 646) or *jihráya* "he was ashamed," *hretá* "he will be ashamed," *hreshyati* "he will be ashamed," *jihretu* "let him be ashamed," *ajihret* "he was ashamed," *jihríyát* "he may be ashamed," *hríyát* (Nos. 465 and 466) "may he be ashamed," *ahraishít* (Nos. 472, 479, and 519) "he was ashamed," *ahreshyat* "he would be ashamed."

The verb *pri* "to nourish or fill" is next to be conjugated.

## अतिपिपत्योश्च । ७ । ४ । ११६ ।

अभ्यासस्य इः स्याच्छो । पिपति ।



No. 649.—When there is *ślu* (No. 643), let *i* (sec No. 508) be the substitute of the vowel of the reduplicato OF the verbs *ṛi* “to go,” AND *ṛi* “to fill.” Thus *piparti* “he fills.”

उदोष्ठ्यपूर्वस्य । ७ । १ । १०२ ।

अङ्गावयवोष्ठपूर्वा य क्त् तदन्तस्याङ्गस्य उः ।

No. 650.—Let there be *u* in the room OF that inflective base which ends in *rġ*, PRECEDED BY A LABIAL which is a portion of the base. [Thus, when we have *prġ+tas*, this rule applies, and also No. 37 which makes the base end in *r*.]

हलि च । ८ । २ । ७७ ।

रेवान्तस्य धातोरुपधाया इको दीर्घा हलि । पिपूर्तः । पिपुरति ।  
पपार ।

No. 651.—AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an *ik* vowel being the penultimate letter of a verb which ends in *r* or *v*. Thus *pipūrtah* (No. 650) “they two fill,” *pipurati* (No. 645) “they fill,” *papdra* (Nos. 426, 508, 202, and 37) “he filled.”

शृदृप्रां ह्रस्वो वा । ७ । ४ । १२ ।

किति लिटि । पप्रतुः ।

No. 652.—When a substitute of *lit*, with an indicative *k*, follows A SHORT VOWEL IS OPTIONALLY the substitute OF *śṛi* “to hurt,” *drġi* “to tear,” AND *ṛi* “to fill.” (This debars No. 653, and we have optionally) *papratuh* (No. 21) “they two filled.”

ऋच्छत्यृताम् । ७ । ४ । ११ ।

सौदादिऋच्छेर्द्धधातोर्द्धदन्तानां च गुणो लिटि । पप्रतुः । पपहः ।

No. 653.—When *lit* follows, *guṇa* is the substitute OF the verb *ṛichchh* “to go,” that belongs to the 6th class (*tud*, &c, No. 693), and of the verb *ṛi* “to go,” AND of those that end in the long vowel *ṛi*. Thus (on the alternative allowed by No. 652) *paparaturh* “they two filled,” *paparuh* “they filled.”

वृत्तो वा । ७ । २ । ३८ ।

वृङ्श्रभ्यामृदन्ताच्चेटो दीर्घा वा स्यान् तु लिटि । परीता । परिता ।  
परीष्यति । परिष्यति । पिपर्तु । अपिपः । अपिपूर्यताम् । अपिपूरः । पिपूर्यात् ।  
पूर्यात् । अपारीत् ।

No. 654.—There may be OPTIONALLY a long vowel in the room of the augment *iṭ* (No. 433) coming AFTER the verbs *vr̥ṣ̥* “to serve,” and *vr̥ṣ̥* “to choose,” AND those that end in long *ṛi*, but not when *liṭ* follows. Thus *paritā* or *paritā* “he will fill,” *pariṣhyati* or *pariṣhyati* “he will fill,” *pipartu* “let him fill,” *apipah* (Nos. 420, 129, and 110) “he filled,” *apipārtām* (Nos. 650 and 652) “they two filled,” *apiparuh* (Nos. 481 and 647) “they filled,” *pipāryāt* (No. 651) “he may fill,” *pūryāt* (No. 465) “may he fill,” *apārīt* (No. 519) “he filled.”

**सिचि च परस्मैपदेषु । ७ । २ । ४० ।**

अच्चेटो न दीर्घः । अपारिष्टाम् । अपरीष्यत् । अपरिष्यत् । ओहाक्  
त्यागे । ५ । जहाति ।

No. 655.—AND WHEN *SICH* (No. 472) FOLLOWS, AND THE PARASMAIPADA terminations—here there is not a long vowel in the room of the augment *iṭ* (—see No. 654). Thus *apārishṭām* (No. 519) “they two filled,” *aparishyāt* (No. 654) or *aparishyāt* “he would fill.”

The verb *hā* (*ohāk*) “to quit” makes *jahāti* (No. 644).

**जहातेश्च । ६ । ४ । ११६ ।**

इद्वा स्यादुलादौ क्ङिति सार्वधातुके । जहितः ।

No. 656.—AND short *i* shall be optionally the substitute OF the verb *HĀ* “to quit,” when a *sārvadhātuka* affix follows, beginning with a consonant and having an indicatory *k* or *ñ*. Thus *jahitah* (No. 535) “they two quit.”

**ई हल्यघोः । ६ । ४ । ११३ ।**

रनाभ्यस्तयोरात् ईत् सार्वधातुके क्ङिति हलि । जहीतः ।

No. 657.—Let *ī* be the substitute of the *ā* of *śnā* (No. 730), or OF a reduplicated verb not being one of those called *GHU* (No. 662), WHEN a *sārvadhātuka* affix, having an indicatory *k* or *ñ* and beginning with a CONSONANT, FOLLOWS. Thus (on the alternative allowed by No. 656) *jahītah* “they two quit.”

**आभ्यस्तयोरात् । ६ । ४ । ११२ ।**

लोपः कडिति । जहति । जहौ । हाता । हास्यति । जहातु । जहितात् । जहीतात् ।

No. 658.—Let there be elision OF THE *á* OF *SNÁ* (No. 730), AND OF A REDUPLICATED VERB, when an affix, with an indicatory *k* or *ñ*, follows. Thus *jahati* (No. 645) "they quit," *jahau* (No. 523) "he quitted," *hátá* "he will quit," *hásyati* "he will quit," *jahátu* "let him quit," *jahítát* (Nos. 444 and 656) or *jahítát* (No. 657) "may he quit."

आ च हो । ६ । ४ । ११७ ।

जहातेः । चादिदीतौ । जहाहि । जहिहि । जहीहि । अजहात् । अजहुः ।

No. 659.—AND WHEN *HI* (No. 447) FOLLOWS, the substitute for the *á* of the verb *há* "to quit" is *á*, or *i* (No. 656), or *í* (No. 657), Thus *jahá'í*, or *jahihi*, or *jahíh i* "do thou quit," *ajahát* "he quitted," *ajahuh* (Nos. 481 and 658) "they quitted."

लोपो यि । ६ । ४ । ११८ ।

जहातेरलोपो यादौ सार्वधातुके । जहात् । हसिङि । हेयात् । अहासीत् । अहास्यत् । माङ् माने शब्दे च । ६ ।

No. 660.—There is ELISION of the *á* of the verb *há* "to quit," WHEN a *sárvadhátuka* affix, beginning with *y*, FOLLOWS. Thus *jahyát* (No. 460) "he may quit," but when the affix is *árlhadhátuka* (No. 465), then *e* is substituted by No. 525, giving *heyát* "may he quit," *ahísít* (Nos. 479, 480 and 530) "he quitted," *ahásyat* "he would quit."

The verb *má* (*mán*) "to measure or sound" is next to be conjugated.

भृजामित् । ७ । ४ । ७६ ।

भृज् माङ् ओहाङ् एषामध्यासस्येत् स्याच्छौ । मिमीते । मिमाते । मिमते । ममे । माता । मास्यते । मिमीताम् । अमिमीत । मिमीत । मासीष्ट । अमास्त । अमास्यत । ओहाङ् गतौ । ७ । जिहीते । जिहाते । जिहते । जहे । हाता । हास्यते । जिहीताम् । अजिहीत । जिहीत । हासीष्ट । अहास्त । अहास्यत । डुभृज् धारणपोषणयोः । ८ । बिभर्ति । बिभृतः । बिभति । बिभृते । बिभ्राते । बिभ्रते । बिभरांचकार । बभार । बभर्ये । बभूव । बिभरांचक्रे । बभ्रे । भर्ता । भरिष्यति । भरिष्यते । बिभर्तु । बिभराणि । बिभृताम् । अबिभः । अबिभृताम् । अबिभरुः । बिभृयात् । बिभीत । भियात् । भृषीष्ट । अभर्षीत् । अभृत । अभरिष्यत् । अभरिष्यत । बुदाञ् दाने । ९ ।

ददाति दत्तः । ददति । दत्ते । ददाते । ददते । ददौ । ददे । दाता ।  
दास्यति । दास्यते । ददातु ।

No. 661.—When there is *ślu* (No. 643), let *i* be the substitute of the vowel of the reduplicate syllable of these verbs—viz *BHRI* “to nourish,” *mā* “to measure,” and *hā* (*ohān*) “to go.” Thus *mimīte* (No. 657) “he measures,” *mimīte* (No. 658) “they two measure,” *mimate* (No. 645) “they measure,” *nīme* (Nos. 548 and 426) “he measured,” *mītā* “he will measure,” *mīsyate* “he will measure,” *mimītām* (Nos. 552 and 657) “let him measure,” *amimītu* “he measured,” *mimīta* (Nos. 555 and 658) “he may measure,” *mīśishā* (No. 558) “may he measure,” *amīsta* (No. 472) “he measured,” *amīsyata* “he would measure.”

The verb *hā* (*ohān*) “to go” makes *jihīte* (No. 657) “he goes,” *jihīte* (No. 658) “they two go,” *jihate* (Nos. 645 and 658) “they go,” *jake* (Nos. 548 and 426) “he went,” *hītā* “he will go,” *hīsyate* “he will go,” *jihītām* “let him go,” *ajihīta* “he went,” *jihīta* (Nos. 555 and 658) “he may go,” *hāśishā* (No. 558) “may he go,” *ahāsta* (No. 472) “he went,” *ahāsyata* “he would go.”

The verb *bhri* (*ḍubhriṇ*) “to hold or nourish,” makes *bibharti* “he nourishes,” *bibhritah* “they two nourish,” *bibhrati* (No. 645) “they nourish,” *bibhrite* “he nourishes,” *bibhrīte* “they two nourish,” *bibhrate* “they nourish,” *bibharānchakāra* (No. 646) or *babhāra* (Nos. 508 and 202) “he nourished,” *babhartha* “thou didst nourish,” *babhriṇa* (No. 514) “we two nourished,” *bibharānchakare* or *babhre* (No. 548) “he nourished,” *bhritā* (No. 510) “he will nourish,” *bharishyati* (No. 532) or *bhrishyate* “he will nourish,” *bibhartu* “let him nourish,” *bibharāni* “let me nourish,” *bibhritām* “let him nourish,” *abibhah* (Nos. 420, 199, and 110) “he nourished,” *abibhritām* “they to nourished,” *abibharuk* (Nos. 481 and 447) “they nourished,” *bibhriyāt* or *bibhrīta* (No. 555) “he may nourish,” *bhriyāt* (No. 465) or *bhrishishā* (No. 558) “may he nourish,” *abharshīt* (No. 519) or *abhrīta* (No. 532) “he nourished,” *abharishyat* or *abharishyata* “he would nourish.”

The verb *dā* (*ḍudān*) “to give” makes *daddāti* “he gives,” *duttah* (No. 658) “they two give,” *dadati* (No. 645) “they give,” *datte* “he gives,” *dadāte* “they two give,” *dadate* (No. 645) “they give,” *dadau* (No. 523) or *dade* (No. 548) “he gave,” *dātā* “he will give,” *dāsyati* or *dāsyate* “he will give,” *daddātu* “let him give.”

## दाधा घ्वदाप् । १ । १ । २० ।

दाहृषा धारूषाश्च धातवो घुसंज्ञाः स्युर्दाब्दैषौ विना । घ्वसोरित्येत्वम् ।  
देहि । दत्तम् । अददात् । अदत्त । दद्यात् । ददीत । देयात् । दासीष्ट ।  
अदात् । अदाताम् । अदुः ।

No. 662.—Let roots of the form of DÁ “to give” (meaning that root itself both in the third and first conjugations), *do* “to cut,” and *de* “to protect,” AND of the form of DHÁ “to hold,” (viz. *dhá* itself and *dhe* “to drink”), EXCLUSIVE OF *dá* (DÁP) “to cut,” and *dai* (*daip*) “to purify,” be called GHU. By No. 614, the substitution of *e* is directed when *hi* follows a *ghu*—so we have *dehi* “give thou,” *dattam* (No. 658) “do you two give,” *adadát* or *adatta* (No. 658) “he gave,” *dadyát* (No. 460) or *dadita* (Nos. 555 and 658) “he may give,” *deyát* (No. 525) or *dúśishṭu* (No. 558) “may he give,” *adát* (No. 473) “he gave,” *adátám* “they two gave,” *aduh* (No. 524) “they gave.”

## स्याघ्वोरिच्च । १ । २ । १७ ।

अनयोरिदन्तादेशः सिञ्च किदात्मनेपदे । अदित । अदास्यत् । अदा-  
स्यत । डुधाञ् धारणपोषणयोः । १० । दधाति ।

No. 663.—AND SHORT I shall be the substitute OF the final of STHÁ “to stand,” AND of a verb termed GHU (No. 662), and the *sich* shall be as if it had an indicatory *k*, when the *átmanepada* terminations are employed. Thus, the root ending in a short vowel, we have *adita* (No. 582) “he gave,” *adásyat* “he would give,” *adásyata* “he would give.”

The verb *dhá* (*ḍudhán*) “to hold or nurture” makes *dadhāti* “he holds.”

## दधस्तथोश्च । ८ । २ । ३८ ।

द्विरुक्तस्य भ्रषन्तस्य धाजो बभौ भण् तथोः स्त्वोश्च परतः । धत्तः ।  
दधति । दधासि । धत्थः । धत्ते । दधाते । दधते । धत्से । धत्वे । घ्वसोरे-  
द्वावभ्यासलोपश्च । धेहि । अदधात् । अधत्त । दध्यात् । दधीत । धेयात् ।  
धासीष्ट । अधात् । अधित । अधास्यत् । अधास्यत । णिजिर् शौचपोष-  
णयोः । ११ ।

No. 664.—Let there be a *bhash* (i. e. an aspirated letter) in the room of the *baś* (i. e. the initial *d* No. 431) OF the reduplicated verb

DHÁ "to hold," ending in a *jhash* (i. e. *indh*), WHEN T OR TH AND when s or *dhw* follows. Thus we have *dhattuk* (No. 658) "they two hold," *dadhati* (No. 645) "they hold," *dadhdāsi* "thou holdest," *dhatthak* (No. 664) "you two hold," *dhatte* (No. 543) "he holds," *dadhdāte* "they two hold," *dadhate* (No. 645) "they hold," *dhatse* "thou holdest" *dhaddhve* "you hold." According to No. 614, when *hi* follows, *e* is substituted for the vowel of the root, which is a *ghu* (No. 662), and the reduplication is elided:—so that we have *dhehi* "do thou hold," *adudhāt* "he held," *adhattu* (Nos. 658 and 664) "he held," *dadhyāt* (Nos. 460 and 658) or *dadhītu* (Nos. 555 and 658) "he may hold," *dheyāt* (No. 525) or *dhūsishta* (No. 558) "may he hold," *adhāt* (No. 473) or *adhita* (Nos. 663 and 582) "he held," *adhāsyat* or *adhīsyatu* "he would hold."

The verb *ñij* (*ñijr*) "to purify or to nurture" is next to be conjugated.

इर इत्संज्ञा वाच्या ।

No. 665.—"In respect OF the syllable IR (e. g. in the verb *ñijir*) THE DESIGNATION IT (No. 7) IS TO BE PREDICATED."

निजां त्रयाणां गुणः श्लो । १ । ४ । १५ ।

निज्विज्विषामभ्यासस्य गुणः श्लो । नेनेक्ति । नेनक्तिः । नेनिजति । नेनक्ति । निनेज । निनिजे । नेक्ता । नेत्यति । नेत्यते । नेनेक्तु । नेनिग्धि ।

No. 666.—Let GUṆA be the substitute of the reduplicate OF THE THREE verb *ñij* "to purify," *vij* "to differ," and *vish* "to pervade," WHEN THERE IS ŚLU (No. 643). Thus *nenekti* (Nos. 485 and 333) "he purifies," *neniktak* (No. 535) "they two purify," *nenijuti* (No. 645) "they purify," *nenikte* (No. 535) "he purifies," *nineju* (No. 426) or *ninije* (No. 548) "he purified," *nektā* "he will purify," *nekshyati* (No. 169) or *nekshyate* "he will purify," *nenektu* "let him purify," *nenegdhi* (Nos. 593 and 333) "do thou purify."

नाभ्यस्तस्याधि पिति सार्वधातुके । १ । ३ । ८१ ।

लघूपधगुणो न । नेनिजानि । नेनित्ताम् । अनेनेक् । अनेनित्ताम् । अनेनिजुः । अनेनिजम् । अनेनक्ति । नेनिज्यात् । निज्यात् । नेनिज्रीत् । निज्जीष्ट ।

No. 667.—*Guṇa* is NOT the substitute OF A REDUPLICATED VERB with a light (No. 482) penultimate letter, WHEN A SÁRVADHÁTUKA affix, beginning with a VOWEL and HAVING AN INDICATORY P, FOLLOWS.

This debars No. 485, and we have *nenijāni* (No. 666) "let me purify," *neniktām* (No. 552) "let him purify," *anenek* (No. 199) "he purified," *aneniktām* "they two purified," *anenijuh* (No. 481) "they purified," *anenijam* "I purified," *anenikta* "he purified," *nenijyāt* "he may purify," *nijyāt* (No. 465) "may he purify," *nenijita* (No. 555) "he may purify," *nikshishṭa* (No. 558) "may he purify."

**हरितो वा । ३ । १ । ५७ ।**

हरितो धातोश्चैरङ् वा परस्मैपदेषु । अनिजत् । अनेतीत् । अनिक्त ।  
अनेत्यत् । अनेत्यत् ।

**इति जुहोत्यादयः ।**

No. 668.—*Án* is OPTIONALLY the substitute of *chli* (No. 471) AFTER what root has AN INDICATORY IR (No. 665), when the *parasmaipada* terminations are employed. Thus *anijat* or *anikshāt* (Nos. 472, 492, and 510) or *anikta* (No. 513) "he purified," *anekshyat* or *anekshyata* "he would purify."

So much for the 3rd class of verbs, "*hu*, &c." The verbs of the 4th class—"div, &c."—are to be conjugated.

The verb *div* (*divu*) signifies "to play, to be ambitious of surpassing, to traffic, to shine, to raise, to rejoice, to be mad, to sleep, to love, and to go."

**दिवादयः ।**

दिवु क्रीडाविजिगीषाव्यवहारव्युत्तिस्तुतिमोदमदस्वप्नकान्तिगतिषु । १ ।

**दिवादिभ्यः श्यन् । ३ । १ । ६६ ।**

शपोऽपवादः । हलि चेति दीर्घः । दीव्यति । दिदेव । देषिता । देषि-  
ष्यति । दीव्यतु । अदीव्यत् । दीव्येत् । दीव्यात् । अदेवीत् । अदेविष्यत् ।  
एवं षिषु तन्नुसंताने । २ । नृती गात्रविक्षेपे । ३ । नृत्यति । ननर्त्त । नर्तिता ।

No. 669.—AFTER the verbs *DIV* "to play," &c, let there be *ŚYAN*. This debars *sup* (No. 419). According to No. 651, the vowel is lengthened when a consonant follows the *v*, and we have *dīvyati* "he plays," *dideva* (No. 485) "he played," *devitā* "he will play," *devishyati* "he will play," *dīvyatu* (No. 651) "let him play," *adīvyat* "he played," *dīvyet* (No. 463) "he may play," *dīvyāt* (No. 465) "may he play," *adevīt* (No. 480) "he played," *adevishyat* "he would play." In the same way is conjugated the verb *shiv* (*shivu*) "to sew"

The verb *nṛit* (*nṛitt*) "to toss about one's body—i. e. to dance," makes *nṛityati* "he dances," *nanarta* (Nos. 508 and 485) "he danced," *nartitā* "he will dance."

**से ऽसिचि कृतचृतच्छृदददन्तः । ७ । २ । ५७ ।**

एभ्यः सिञ्भिस्य सादेरार्धधातुकस्येद्वा । नर्तिष्यति । नत्स्यति ।  
नृत्यत् । अनृत्यत् । नृत्येत् । नृत्यात् । अनर्तीत् । अनर्तिष्यत् । अनत्स्येत् ।  
असी उद्वेगे । ४ । वा भाशेति श्यन् वा । जस्यति । जसति । तत्रास ।

No. 670.—*It* (No. 433) is optionally the augment of an *ārdha-dhātuka* affix, WHEN IT BEGINS WITH the letter S OTHER THAN the s of SICH (No. 472), coming AFTER these verbs—viz. *KṚIT* "to cut," *CHṚIT* "to hurt," *CHṘID* "to light," *TRID* "to kill," AND *NṚIT* "to dance." Thus *nartishyati* or *nartsyati* "he will dance," *nṛityatu*, "let him dance," *anṛityat* "he danced," *nṛityet* "he may dance," *nṛityāt* "may he dance," *anartit* (No. 480) "he danced," *anartishyat* (No. 670) or *anartsyat* "he would dance."

The verb *tras* (*trast*) "to fear," according to No. 520, optionally takes the affix *śyan* (No. 669). Thus we have *trasyati* or *trasati* (No. 419) "he fears," *tatrāsa* "he feared."

**वा जुभ्रमुत्रसाम् । ६ । ४ । १२४ ।**

एषां किति लिटि सेटि थलि च एत्वाभ्यासलोपौ वा । त्रेसतुः । तत्र-  
सतुः । त्रेसिथ । तत्रसिथ । त्रसिता । शो तनूकरणे । ५ ।

No. 671.—There is OPTIONALLY the substitution of *e*, and elision of the reduplicate syllable, OF these verbs—viz. *Jṛi* "to grow old," *BHRAM* "to whirl," AND *TRAS* "to fear," when *lit* with an indicatory *k* (No. 486), and likewise when *thal*, with the augment *iṭ* (No. 433,) follows. Thus *tresatuh* or *tatrasatah* "they two feared," *tresitha* "or *tatrasitha* "thou didst fear," *trasitā* "he will fear."

The verb *śo* "to pare" is next to be conjugated.

**श्रोतः श्यनि । ७ । ३ । ७१ ।**

लोपः स्यात् श्यनि । श्यति । श्यतः । श्यन्ति । शशौ । शशतुः । शशुः ।  
शाता । शास्यति ।

No. 672.—Let there be elision OF o, WHEN *ŚYAN* (No. 669) FOL-  
LOWS. Thus *śyati* "he pares," *śyatuh* "they two pare," *śyanti* "thē



pare," *śasau* (Nos. 528 and 523) "he pared," *śasatuh* (No. 524) "they two pared," *śasuh* (Nos. 528 and 524) "they pared," *śātd* (No. 528) "he will pare," *śāsyati* "he will pare."

**विभाषा घ्राधेद्दशाच्छासः । २ । ४ । ७८ ।**

एभ्यः सिचो लुब्धा परस्मैपदेषु । अशात् । अशाताम् । अशुः ।

No. 673.—There is **OPTIONALLY** elision of *sich* (No. 472) **AFTER** these verbs—viz. *GHRA* "to smell," *DHE* "to drink," *ŚO* "to pare," *CHHO* "to cut," **AND** *SHO* "to destroy," when the *parasmaipada* terminations are employed. Thus *asāt* "he pared," *asātām* "they two pared," *asuh* (No. 524) "they pared."

**यमरमनमातां सकृ च । ७ । २ । ७३ ।**

एषां सगेभ्यः सिच इट् परस्मैपदेषु । इट्सकौ । अशासीत् । अशासि-  
ष्टाम् । ह्यो ह्येदने । ६ । क्यति । यो ऽन्तकर्मणि । ७ । स्यति । ससौ ।  
दो अवखण्डने । ८ । व्यति । ददौ । देयात् । अद्रात् । व्यध ताडने । ९ ।

No. 674.—**AND** *SAK* shall be the augment of these verbs—viz.—*YAM* "to restrain," *RAM* "to sport," *NAM* "to how," **AND** those that end in *LONG Á*, and, at the same time, *it* shall be the augment of the *sich* (No. 472) coming after them, when the *parasmaipada* terminations are employed. Applying then these two augments, *it* and *sak*, we have *asūst* "he pared," *asūsishtām* "they two pared."

The verb *chho* "to cut" makes *chhyati* (No. 672) "he cuts."

The verb *sho* "to destroy" makes *syati* "he destroys," *sasau* (No. 528) "he destroyed." The verb *do* "to cut" makes *dyati* "he cuts," *dadau* "he cut," *deyāt* (No. 525) "may he cut," *addt* (No. 473.) "he cut."

The verb *vyadh* (*vyadha*) "to strike" is next to be conjugated.

**ग्रहिज्यावयिव्यधिवष्टिविधतिवृश्चतिपृच्छति-  
भृज्जतीनां डिति च । ६ । १ । १६ ।**

एषां संप्रसारणं स्यात् किति डिति च । विध्यति । विव्याध । विविधतुः ।  
विविधुः । विव्यधिय । विव्यद्गु । व्यद्गु । व्यत्स्यति । विध्येत् । विध्यात् ।  
अव्यात्सीत् । पुष पुष्टौ । १० । पुष्यति । पुषोष । पुषोषिष्य । पोष्टा । पो-  
ह्यति । पुषादीत्यङ् । अपुषत् । शुष शोषणे । ११ । शुष्यति । शुशोष । अशु-  
षत् । यश अदर्शने । १२ । नश्यति । ननाश । नेशतुः ।

No. 675.—AND let there be a *saṅprasāraṇa* (No. 281) in the room (of the semi-vowel) OF these verbs—viz. GRAH “to take,” JYĀ “to become old,” VAY (the substitute of *ve*) “to weave,” VYADH “to strike,” VAŚ “to subdue,” VYACH “to deceive,” VRAŚCH “to cut,” PRACHCHH “to ask,” AND BHRAṢJ “to fry,” WHEN WHAT affix HAS AN INDICATORY *k* or *ś* FOLLOWS. Thus, the affix *śyan* being regarded as having an indicatory *ś* (No. 535) we have *vidhyati* (No. 283) “he strikes,” *vivyādha* (No. 583) “he struck,” *vividhatuh* “they two struck,” *vividhuh* “they struck,” *vivyadhitha* (No. 517) or *vivyaddha* (No. 586) “thou didst strike,” *vyaddhá* (No. 586) “he will strike,” *vyatsyati* “he will strike,” *vidhyet* (Nos. 462 and 460) “he may strike,” *vidhyát* (No. 465) “may he strike,” *avyátstt* (No. 479) “he struck.”

The verb *push* (*pusha*) “to nourish” makes *pushyati* “he nourishes,” *puposhu* (No. 485) “he nourished,” *puposhitha* (No. 517) “thou didst nourish,” *poshtī* (No. 78) “he will nourish,” *pokshyati* (No. 585) “he will nourish.” In accordance with No. 542, this verb takes *aś* instead of *chli* (No. 471). Thus *apushat* “he nourished.”

The verb *śush* (*śusha*) “to become dry” makes *śushyati* “he dries,” *śušośa* “he dried,” *aśushat* (No. 542) “he dried.”

The verb *naś* (*naśa*) “to perish” makes *naśyati* “he perishes,” *naśśa* “he perished,” *neśatuh* (No. 494) “they two perished.”

**रधादिभ्यश्च । ७ । २ । ४५ ।**

**बलाद्यार्धधातुकस्य वेट् । नेशिथ ।**

No. 676.—AND after the verbs RADH “to hurt,” &c., let *iṭ* (No. 433) be optionally the augment of an *ardhadhātuka* affix, beginning with a *val*. Thus *neśitha* (No. 495) “thou didst perish.”

**मस्जिनशोर्भलि । ७ । १ । ६० ।**

नुम् । ननङ् । नेशिव । नेशिम । नशिता । नंष्टा । नशिष्यति । नङ्ग-  
ति । नश्यत् । अनश्यत् । नश्येत् । नश्यात् । अनशत् । षूङ् प्राणिप्रसवे । १३ ।  
सूयते । सुषुवे । क्वादिनियमादिट् । सुषुविचे । सुषुविबहे । सुषुविमहे ।  
साता । सविता । षूङ् परितापे । १४ । दूयते । दीङ् क्षये । १५ । दीयते ।

No. 677.—WHEN A JHAL comes AFTER the verbs MASJ “to be immersed,” AND NAŚ “to perish,” let there be the augment *num*. Thus, on the alternative allowed by No. 676, we have *nanaśshtha* (No. 334) “thou didst perish,” *neśiva* (No. 494) “we two perished,” *neśima* “we

perished," *naśitā* (No. 676) or *naśiṣṭā* "he will perish," *naśiṣhyati* or *naśiṣhyati* (Nos. 334 and 585) "he will perish," *naśyatu* "let him perish," *anaśyat* "he perished," *naśyet* "he may perish," *naśyāt* "may he perish," *anaśat* (No. 542) "he perished."

The verb *śū* (*śūñ*) "to give birth to" makes *śūyate* (No. 543) "she bears," *sūhve* (No. 220) "she bore." In accordance with the restrictive rule No. 514, this verb takes the augment *iṭ*:—thus *sūhviṣhe* "thou borest," *sūhviṣahe* "we two bore," *sūhvimāhe* "we bore," *sotā* or *saritā* (No. 511) "she will bear."

The verb *dū* (*dūñ*) "to suffer or be consumed with pain" makes *dūyate* "he suffers," and *dī* (*dīñ*) "to decay" makes *dīyate* "he decays."

**दीडो युडचि कडिति । ६ । ४ । ६३ ।**

**दीडः परस्माजादेः कडिदार्धधातुकस्य युट् ।**

No. 678.—Let YUṬ be the augment, WHEN AN *ardhadhātuka* affix, WITH AN INDICATORY K OR Ñ AND beginning with A VOWEL, COMES AFTER the verb DÍ (*dīñ*) "to decay."

**वुगुटावुवड्यणोः सिद्धौ वक्तव्यौ । द्वितीये ।**

No. 679.—"The augments VUK (No. 425) AND YUṬ (No. 678) ARE (in spite of No. 599) TO BE REGARDED AS HAVING TAKEN EFFECT, WHEN the substitute UVAÑ (No. 220) or a YAṆ (No. 221) PRESENTS ITSELF. Thus we have *dīdīye* "he decayed"—[the *yut* being recognised as existent by No. 220, which would otherwise have taken effect here.]

**मीनातिमिनोतिदीडां ल्यपि च । ६ । १ । ५० ।**

**एषामात्स्व ल्यपि । चादशित्येज्जनिमित्ते । दाता । दास्यति । अदास्त । डीड् विहायसा गतौ । १६ । डीयते । डिडो । डयिता । पीड् पाने । १७ । पीयते । पेता । अपेष्ट । माड् माने । १८ । मायते । ममे । जनी प्रादुर्भावे । १९ ।**

No. 680.—AND WHEN the affix LYAP (No. 941) FOLLOWS, there is the substitution OF Á in the room OF these verbs, viz. MÍ (*mīñ*) "to hurt or kill," MÍ (*dumīñ*) "to scatter," AND DÍ (*dīñ*) "to decay." By the "and" it is implied that the same change will take place when there is a cause for the substitution of an *ech*, but unattended by an indicatory *ś*. Hence [the affixes *tāsi* and *sya* being such causes] we have *dīdā* "he will decay," *dāsyati* "he will decay," *adāstā* "he decayed."

The verb *ḍi* (*ḍiñ*) "to move in the sky—i. e. to fly," makes *ḍiyate* "he flies," *ḍidyē* (No. 221) "he flew," *ḍayitā* "he will fly."

The verb *pi* (*piñ*) "to drink" makes *piyate* "he drinks," *petā* (No. 510) "he will drink," *apeshta* "he drank."

The verb *mā* (*māñ*) "to measure" makes *māyate* "he measures," *mame* "he measured."

The next verb is *jan* (*janī*) "to be produced or born."

**जाजनेजा । ७ । ३ । ७६ ।**

शिति । जायते । जज्ञे । जनिता । जनिष्यते ।

No. 681.—OF the verbs JNYÁ "to know," AND JAN "to be produced," JÁ is the substitute, when what follows has an indicatory *ś*. Thus *jáyate* "he is produced," *jajñe* (Nos. 540 and 76) "he was produced," *janitā* "he will be produced," *janishyate* "he will be produced."

**दीपजनबुधपूरितायिप्यायिभ्योऽन्यतरस्याम् । ३ ।**

**१ । ६१ ।**

एभ्यश्चेत्चिष्ठा एकवचने तशब्दे परे ।

No. 682.—AFTER these verbs—viz. "DÍP "to shine," JAN "to be produced," BUDH "to teach," PÚR "to be full," TÁY "to extend," AND PYÁY "to swell," *chin* is OPTIONALLY the substitute of *chli* (No. 471), when the termination *ta*, of the singular, follows.

**चिणो लुक् । ६ । ४ । १०४ ।**

चिणः परस्य लुक् ।

No. 683.—There is ELISION (*luk*) of what comes AFTER CHIN (No. 682).

**जनिषधोश्च । ७ । ३ । ३५ ।**

अनयोर्न वृद्धिश्चिणि ङिति कृति च । अजनि । अजनिष्ट । दीपी दीप्तौ । २० । दीप्यते । दिदीपे । अदीपि । अदीपिष्ट । पद गतौ । २१ । पद्यते । पेदे । पत्ता । पत्सीष्ट ।

No. 684.—In the room OF these two—viz. JAN "to be produced," AND BADH "to kill," there is not *vridhhi* (in spite of No. 489), when *chin* (No. 682) follows, or a *krit* affix (No. 329) with an indicatory *n* or *n*. Thus *ajani* or (on the alternative allowed by No. 682) *ajanishṭa*

"he was produced." The verb *dīp* (*dīpti*) "to shine" makes *dīpyate* "he shines," *didīpe* "he shone," *adīpi* (No. 682) or *adīpishṭa* "he shone."

The verb *pad* (*pada*) "to go" makes *padhyate* "he goes," *pede* (No. 494) "he went," *patā* "he will go," *patishṭa* "may he go."

**चिण् ते पदः । ३ । १ । ६० ।**

पदश्चेच्चिण् ते परे । अपादि । अपत्साताम् । अपत्सत । विद सत्ता-  
याम् । २२ । विद्यते । वेत्ता । अविप्त । बुध अवगमने । २३ । बुध्यते ।  
बोद्धा । भोत्स्यते । भुत्सीष्ट । अबोधि । अबुद्ध । अभुत्साताम् । युध संप्र-  
हारे । २४ । युध्यते । युयुधे । योद्धा । अयुद्ध । सृज वितर्गे । २५ । सृज्यते ।  
ससृजे । ससृजिषे ।

No. 685.—Let CHIN be substituted for *chli* AFTER the verb PAD "to go," WHEN the personal termination TA of the singular FOLLOWS. Thus *apādi* (No. 683) "he went," *apatsātām* "they two went," *apatsata* "they went."

The verb *vid* (*vida*) "to be" makes *vidyate* "he is," *vettā* "he will be," *avitta* (No. 626) "he was."

The verb *budh* (*budha*) "to understand" makes *budhyate* "he understands," *boddhā* (No. 586) "he will understand," *bhotsyate* (No. 278) "he will understand," *bhutsishṭa* "may he understand," *abodhi* (No. 683) or *abuddha* (Nos. 586 and 626) "he understood," *abhutsātām* (No. 278) "they two understood."

The verb *yudh* (*yudha*) "to fight" makes *yudhyate* "he fights," *yuyudhe* "he fought," *yoddhā* (No. 586) "he will fight," *ayuddha* "he fought."

The verb *srij* (*srija*) "to quit" makes *srijyate* "he quits," *sasrije* (No. 508) "he quitted," *sasrijishe* "thou didst quit."

**सृजिदृशोर्भल्यमकिति । ६ । १ । ५८ ।**

अनयोरम् भलादावकिति । सृष्टा । सृत्यति । सृत्तीष्ट । असृष्ट । असृ-  
त्ताताम् । मृष तितित्तायाम् । २६ । मृष्यति । मृष्यते । ममर्षे । ममर्षिष्ये ।  
ममृषिषे । मर्षितासि । मर्षितासे । मर्षिष्यति । मर्षिष्यते । गृह बन्धने । २७ ।  
नह्यति । नह्यते । ननाह । ननद्ध । नेहिथ । नेहे । नद्धा नत्स्यति । अना-  
त्सीत् । अनद्ध ।

No. 686.—Let AM be the augment OF these two verbs, viz. SRIJ "to quit," AND DṚŚ "to see," WHEN an affix, beginning with A JHAL

and NOT HAVING AN INDICATORY K, FOLLOWS. Thus *srashṭā* (Nos. 334- and 78) "he will quit," *srakshyati* (Nos. 334 and 585) "he will quit," *erikshṭṣhṭā* "may he quit," *airishṭā* "he quitted," *asrikshṭām* "they two quitted."

The verb *mṛish* (*mṛisha*) "to endure patiently" makes *mṛishyati* or *mṛishyate* "he endures," *mamarsha* "he endured," *mamarshitha* or *mamṛishishe* "thou didst endure," *marshitāsi* or *marshitāse* "thou wilt endure," *marshishyati* or *marshishyate* "he will endure."

The verb *ṇah* (*ṇaha*) "to bind" makes *nahyati* or *nahyate* "he binds," *nanāha* "he bound," *nanadlha* or *nehitha* "thou didst bind," *nehe* "he bound," *naddhā* "he will bind," *natsyati* (No. 389) "he will bind," *anātsit* or *anaddha* "he bound."

So much for the 4th class of verbs, "*div &c.*"

The 5th class of verbs consists of "*su &c.*"

The verb *su* (*shun*) means "to extract the Soma juice."

इति दिवादयः ।

स्वादयः ।

सुञ् अभिषवे । १ ।

स्वादिभ्यः णुः । ३ । १ । ७३ ।

शपोऽपवादः । सुनोति । सुनुतः । हुशुवोरिति यण् । सुन्वन्ति । सुन्वः । सुनुवः । सुनुते । सुन्वाते । सुन्वते । सुन्वहे । सुनुवहे । सुपाव । सुगुवे । सीता । सुनु । सुनवानि । सुनवै । सुनुयात् । सूयात् ।

No. 687.—Let there be *ŚNU* AFTER the verbs *SU*, &c.

This debars *sap* (No. 419.) Thus we have *sunoti* (No. 420) "he presses out," *sunutah* "they two press out," *sunwanti* (*yun* taking the place of the vowel by No. 536) "they press out," *sunwuh* (No. 537) or *sunuvah* "we two press out," *sunute* "he presses out," *sunwāte* "they two press out," *sunwate* "they press out," *sunwāhe* (No. 537) or *sunvāhe* "we two press out," *sushāva* or *sushuve* "he pressed out," *sotā* "he will press out," *sunu* (No. 538) "do thou press out," *sunavāni* "let me press out," *sunavai* "let me press out," *sunuydt* "he may press out," *sūydt* (No. 518) "may he press out."

स्तुसुधूञ्भ्यः परस्मैपदेषु । ७ । २ । ७२ ।

एभ्यः सिच इट् । असावीत् । असोष्ट । चिञ् चयने । २ । चिनोति । चिनुते ।

No. 688.—Let it be the augment of *sich* AFTER these—viz. *STU* “to praise,” *SU* “to extract the Soma juice,” AND *DHÚ* “to shake,” WHEN THE PARASMAIPADA affixes ARE EMPLOYED. Thus *asdvít* or *asoshṭa* “he pressed out.”

The verb *chi* (*chin*) “to gather” makes *chinoti* or *chinuti* “he gathers.”

**विभाषा चैः । ७ । ३ । ५८ ।**

अभ्यासाच्चैः कुत्वं वा सनि लिटि च । चिकाय । चिचाय । चिक्ये । चिच्ये । अचैषीत् । अचेष्ट । स्तृञ् आच्छादने । ३ । स्तृणोति । स्तृणुते ।

No. 689.—There is OPTIONALLY the substitution of a guttural in the room OF *CHI* “to gather” after a reduplicate syllable, when *san* (No. 752) or *liṭ* follows. Thus *chikāya* or *chichāya*, *chikye* or *chichye*, “he gathered,” *achaishit* or *acheshtā* “he gathered.”

The verb *stri* (*strñ*) “to cover,” makes *strīnoti* or *strīnute* “he covers.”

**शर्पूर्वाः खयः । ७ । ४ । ६१ ।**

अभ्यासस्य शर्पूर्वाः खयः शिष्यन्तेऽन्ये हलो लुप्यन्ते । तस्सार । तस्सरतुः । तस्सरे । गुणोतीति गुणः । स्तर्यात् ।

No. 690.—Of a reduplicate syllable the letters denoted by the *pratyāhāra* *KHAY*, PRECEDED BY A *ŚAR*, remain:—the other consonants are elided. Thus *tastāra* “he covered,” *tastaratuh* “they two covered,” *tastare* “he covered.” By No. 533, there being the substitution of *guṇa*, we have *staryāt* “may he cover.”

**ऋतश्च संयोगादेः । ७ । २ । ४३ ।**

ऋदन्तात् संयोगादेलिङ्सिचोरिङ्वा । स्तरिषीष्ट । स्तृषीष्ट । अस्तरिष्ट । अस्तुत । धूञ् कम्पने । ४ । धूनेति । धूनुते । दुधाव । स्वरतीति वेद । दुधविष । दुधोय ।

No. 691.—Let it be optionally the augment of *liṅ* and *sich* coming AFTER WHAT root ends in *RI* and BEGINS WITH A CONJUNCT consonant. Thus *starishṭā* or *strishṭā* “may he cover,” *astarishṭā* or *astrīṭā* “he covered.”

The verb *dhū* (*dhūn*) "to shake" makes *dhūnoti* or *dhūnute* "he shakes," *dudhāva* "he shook," and optionally taking the augment *it* by No. 511 *dudhavitha* or *dudhatha* "thou shookest."

**अयुक्तः किति । ७ । २ । ११ ।**

अत्र एकाच उगन्ताच्च गित्कितोरिण् न । इति प्राप्ते । क्तादिनियमा-  
चित्यमिट् । दुधुविव । दुधुवे । अधावीत् । अधविष्ट । अधोष्ट । अधवि-  
ष्यत् । अधोष्यत् । अधविष्यताम् । अधोष्यताम् । अधविष्यत । अधोष्यत ।

**इति स्वादयः ।**

No. 692—Let not *it* be the augment, WHEN WHAT affix HAS AN INDICATORY *g* or *k* comes AFTER the verb *śRI* "to serve" OR what verb with one vowel ends in the *pratyāhāra* UK. Notwithstanding this rule's having presented itself, the verb now under consideration always takes the augment *it*, in accordance with the determining rule No. 514. Thus *dudhuviva* "we two shook," *dudhuve* "he shook," *adhāvīt* or *adhavishṭa* or *adhoshṭa* "shook," *adhavishyat* or *adhoshyat* "he would shake," *adhavishyatām* or *adhosyatām* "they two would shake," *adhavishyata* or *adhoshyata* "he would shake."

So much for the 5th class of verbs—"su, &c,"

The 6th class of verbs consists of "*tud*, &c."

The verb *tud* signifies "to torment."

**तुदादयः ।**

तुद व्यथने । १ ।

**तुदादिभ्यः शः । ३ । १ । ७७ ।**

शपोऽपवादः । तुदति । तुदते । तुतोद । तुतोदिथ । तुतुदे । तोत्ता ।  
अतोत्सीत् । अतुत्त । शुद प्रेरणे । २ । तुदति । तुदते । तुतोद । तोत्ता ।  
भृञ्ज पाके । ३ । यद्विज्येति संप्रसारणम् । सस्य श्रुत्वेन शः । अस्य जश्त्वेन  
जः । भृञ्जति । भृञ्जते ।

No. 693.—Let there be *śA* AFTER *TUD*, &c. This debars *śap* (No. 419). Thus *tudati* or *tudatv* "he torments," *tutoda* "he tormented," *tutoditha* "thou didst torment," *tutude* "he tormented," *tottā* "he will torment," *atautsīt* or *atutta* "he tormented."



The verb *nud* (*nuda*) "to send" makes *nudati* or *nudate* "he sends," *nunoda* "he sent," *nottā* "he will send."

The verb *bhrasj* means "to fry."

In forming the present tense—a vowel is substituted for the semi-vowel by No. 675, then, by the substitution of a palatal for a dental (by No. 76), the *s* becomes *ś*; and, by the change of *ś* to *jaś* (by No. 25), becomes *j*, giving *bhrijjati* or *bhrijjate* "he fries."

**भ्रस्जो रोपधयो रमन्यतरस्याम् । ६ । ४ । ४७ ।**

भ्रस्जो रेफस्योपधायाश्च स्थाने रमागमो वार्धधातुके । मित्त्वादन्यादचः  
परः । स्थानषष्ठीनिर्देशाद्वोपधयोर्निवृत्तिः । बभर्ज । बभर्जतुः । बभर्जिथ ।  
बभर्ष्ट । बभर्ज्ज । बभर्ज्जतुः । बभर्ज्जिथ । स्कारिति सलोपः । व्रश्चेति वः ।  
बभर्ष्ट । बभर्ज्ज । बभर्ज्जे । भर्ष्टा । भर्ष्टा । भर्त्यति । भर्त्यति । कृडिति रमा-  
गमं बाधित्वा संप्रसारणं पूर्वविप्रतिषेधेन । भृज्यात् । भृज्यास्ताम् । भृज्यासुः ।  
भर्त्तिष्ट । भर्त्तीष्ट । अभर्त्तीत् । अभर्त्तीत् । अभर्ष्ट । अभर्ष्ट । कृष विलेखने ।  
४ । कृषति । कृषते । चकृष । चकृषे ।

No. 694.—In the room OF the R AND the PENULTIMATE letter OF the root BHRASJ, there shall be OPTIONALLY the augment RAM, when an *ārdhadhātuka* affix follows. As it has an indicatory *m* (No. 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the *r* and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying "in the room of." Thus we have *babharja* "he fried," *babharjatuh* "they two fried," *babharjitha* or *babharshtha* (No. 334) "thou didst fry; or, alternatively, *babhrajja* "he fried," *babhrajjatuh* "they two fried," *babhrajjitha* "thou didst fry." When a *jvāl* follows, the *s* is elided by No. 237, and the final is changed to *sh* by No. 334:—thus (when the augment *it* is not employed) we have *babhrashtha* "thou didst fry," *babharje* or *babhrajje* "he fried," *bharshatā* or *bhrashatā* "he will fry," *bharshyati* or *bhrakshyati* "he will fry." When an affix with an indicatory *k* or *n* follows, the substitution of a vowel for the semi-vowel, by No. 675, takes place,—debaring the augment *ram*

(No. 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No. 132]—so that we have *bhrijyāt* “may he fry,” *bhrijyāstām* “may they two fry,” *bhrijyāsuḥ* “may they fry,” *bharkśhīṣṭa* of *bhrakśhīṣṭa* “may he fry,” *abhārkśhīt*, or *abhrākśhīt* *abharśhṭa* or *abhrasṭa* “he fried.”

The verb *kṛish* (*kṛishu*) “to draw or make furrows—to plough,” makes *kṛishati* or *kṛishate* “he ploughs,” *chakarśha* or *chakṛishḥ* “he ploughed.”

**अनुदात्तस्य षट्पदस्यान्यतरस्याम् । ६ । १ । ५६ ।**

उपदेशेऽनुदात्तो य षट्पदस्तस्याम् वा भलादावकिति । ऋष्टा । कष्टा । ङ्क्षीष्ट ।

No. 695.—When an affix follows, beginning with a *jhal* and not having an indicatory *k*, then *am* is OPTIONALLY the augment OF WHAT verb IS GRAVELY ACCENTED in its original enunciation, AND HAS the vowel *RI* AS ITS PENULT. Thus we have *krashtā*, or, without the *am*, *karshṭā* “he will plough,” *krikśhṭa* “may he plough.”

स्पृशमृशङ्गषतृपटृपेत्रेः सिञ्चा वाच्यः । अक्राक्षीत् । अक्राक्षीत् । अङ्क्षत् । अङ्क्षत् । अङ्क्षताताम् । अङ्क्षन्त । मिल संगमे । ५ । मिलति । मिलते । मिमेल । मेलिता । अमेलीत् । मुञ्च मोचने । ६ ।

No. 696.—SUCH SHOULD BE STATED TO BE OPTIONALLY the substitute OF CHLI AFTER the verbs *SPRIŚ* “to touch,” *MRIŚ* “to perceive,” *KRIŚH* “to plough,” *TRIP* “to be satisfied,” AND *DRIP* “to be proud.” Thus *akrākśhīt* (No. 695), *akārṅśhīt* (No. 499), or *akṛiṅśhat* (No. 627), or *akṛishṭa* “he ploughed,” *akṛikśhātām* “they two ploughed,” *akṛikśhanta* “they ploughed.”

The verb *mil* (*mila*) “to mix” makes *milati* or *milate* “he mixes,” *mimela* “he mixed,” *melitā* “he will mix,” *ameltt* “he mixed.”

The verb *much* (*muchlṛi*) signifies “to be free.”

**शो मुचादीनाम् । ७ । १ । ५६ ।**

मुचलिष्विद्लुप्सिचकृत्स्विदपिशां लुप् । मुञ्चति । मुञ्चते । मोक्षा । मुच्यात् । मुक्षीष्ट । अमुचत् । अमुक्त । अमुक्षाताम् । लुप् छेदने । ७ । लुम्पति । लुम्पते । लोप्ता । अलुपत् । अलुप्त । विद्ल लाम्भे । ८ । विन्दति । विन्दते । विवेद । विविदे । व्याघ्रभूतिमते सेट् । वेदिता । भाष्यमतेऽनिट् । परिवेत्ता । षिच चरणे । ९ । सिञ्चति । सिञ्चते ।

No. 697.—WHEN *śa* (No. 693) FOLLOWS, let *num* be the augment OF the verbs MUCH &c. i. e. of *much* “to be free,” *lip* “to smear,” *vid* “to find,” *lup* “to cut,” *sich* “to sprinkle,” *krit* “to cut,” *khid* “to hurt,” and *piś* “to be organised.” Thus *mun̄chati* or *mun̄chate* “he is free,” *moktā* “he will be free,” *muchyāt* or *mukshīshṭu* “may he be free,” *amuchat* or *amukta* “he was free,” *amukshātām* “they two were free.”

The verb *lup* (*lupri*) “to cut” makes *lumpati* or *lumpate* “he cuts,” *loptā* “he will cut,” *alupat* or *alupta* “he cut.”

The verb *vid* (*vullri*) “to find” makes *vindati* or *vindate* “he finds,” *viveda* or *vivide* “he found.” In the opinion of *Vyāghrabhūti*, this verb takes the augment *iṭ*.—which would give *veditā* “he will find.” According to the opinion of the *Mahābhāṣya*, it does not take the augment *iṭ*:—wituess *parivettā* “he will become a house-holder before his elder brother.”

The verb *sich* (*shichu*) “to sprinkle” makes *sin̄chati* or *sin̄chate* “he sprinkles.”

लिपिसिचिह्वश्च । ३ । १ । ५३ ।

एभ्यश्चैरङ् । असिचत् ।

No. 698.—Let *añ* be the substitute for *chli* AFTER these verbs—viz. *LIP* “to smear,” *SICH* “to sprinkle,” AND *HNE* “to call.” Thus *asichat* “he sprinkled.”

आत्मनेपदेष्वन्यतरस्याम् । ३ । १ । ५४ ।

लिपिसिचिह्वः परस्य ज्ञेरङ् वा । असिचत् । असिक्त । लिप उपदेहे । १० ।  
उपदेहे वृद्धिः । लिप्सति । लिप्सते । लेप्ता । अलिपत् । अलिपत ।  
अलिप्त ।

इत्युभयपदिनः ।

No. 699.—Let *añ* be OPTIONALLY the substitute of *chli* after *tip* “to smear,” *sich* “to sprinkle,” and *hve* “to call,” WHEN THE *ĀTMANEPADA* terminations ARE EMPLOYED. Thus *asichata* or *asikta* “he sprinkled.”

The verb *lip* (*lipa*) “to smear”—[which the author of the *Kaumudī* renders “to increase”] makes *limpati* or *limpate* “he smears,” *leptā* “he will smear,” *alipat*, or *alipata* or *alipta* “he smeared.”

So much for those verbs of this conjugation which take both *padas*.

कृती छेदने । ११ । कृन्तति । चकर्त । कर्तिता । कर्तिष्यति । कर्त्स्यति ।  
 अकर्तात् । खिद परिघाते । १२ । खिन्दति । चिखेद । खेता । पिश अवयवे ।  
 १३ । पिंशति । पेशिता । ओषश्चू छेदने । १४ । वृश्चति । वषश्च । वष-  
 श्चिथ । वषष्ठ । व्रश्चिता । व्रष्टा । व्रश्चिष्यति । व्रत्स्यति । वृश्च्यात् । अष-  
 श्चीत् । व्यच व्याजीकरणे । १५ । विचति । विव्याच । विविचतुः । व्यचिता ।  
 व्यचिष्यति । विच्यात् । अव्याचीत् । अव्यचीत् । व्यचेः कुटादित्वमनसीति  
 तु नेह प्रवर्तते । अनसीति पर्युदासेन कृन्मात्रविषयत्वात् । उक्कि उक्के ।  
 १६ । उक्कः कणश आदानं कणशाद्यर्जनं शिलमिति यादवः । अक्क गती-  
 न्द्रियप्रलयमूर्तिभावेषु । १७ । अक्कति । अक्कत्पृतामिति गुणः । द्विहल्यह-  
 णस्यानेकहलुपलक्षणत्वाच्चुट । आनर्क्क । आनर्क्कतुः । अक्किता । उवक्क उत्स-  
 र्ग । १८ । उक्कति । लुभ विमोहने । १९ । लुभति ।

No. 700.—The verb to cut “*KRIT*” (*kṛitī*) makes *kṛintati* “he cuts,” *chakartu* “he cut,” *kartitā* “he will cut,” *kartishyati* or *kartsyati* “he will cut,” *akartit* “he cut.”

The verb *khid* (*khidu*) “to hurt” makes *khindati* “he hurts,” *chikheda* “he hurt,” *khettā* “he will hurt.”

The verb *piś* (*piśa*) “to be reduced to constituent parts” makes *piñsati* “he is decomposed,” *peñitā* “he will be decomposed.”

The verb *vraśch* (*ovraśchū*) “to cut” makes *vriśchati* (No. 675) “he cuts,” *vavraścha* “he cut,” *vavraśchitha* or *vavraśhtha* “thou didst cut,” *vraśchitā* or *vraśhā* “he will cut,” *vraśchishyati* or *vraśshyati* “he will cut,” *vriśchyāt* (No. 675) “may he cut,” *avraśchit* “he cut.”

The verb *vyach* (*vyacha*) “to deceive” makes *vichati* (No. 675) “he deceives,” *vivyācha* “he deceived,” *vivichatuh* “they two deceived,” *vyachitā* “he will deceive,” *vyachishyati* “he will deceive,” *vichyāt* “may he deceive,” *avyāchit* (No. 491) or *avyachit* “he deceived.” Here the *vārtika* (by which the substitution of *vridhhi* would have been prevented) viz. that “The verb *vyach* is to be regarded as one of the list ‘*kuṭ* &c.’ (No. 624), when an affix other than the *kṛit* affix as (No. 329) follows, does not apply—for the prohibition “not the *kṛit* affix as” refers to the *kṛit* affix only [and not to the tense-affixes;—in the same way as the expression “not a *brāhman*” would be held to refer to a man, not to a horse or a tree.]

The verb *uñchh* (*uchchhi*) means "to glean." Gleaning here means taking up grain by grain. To glean the whole ears, &c., *Yādava* tells us, is expressed by the verb *śil*.

The verb *richchh* (*richchha*) "to go, to fail in faculties, to become stiff," makes *richchhati* "he goes." By No. 653, *guṇa* is substituted when *liṭ* follows, and the augment *nut* is derived from No. 498, since the mention of a word with two consonants serves to specify a word with more consonants than one. Thus *ānarchchha* "he went," *ānarchchhatuh* "they two went," *richchhitā*, "he will go."

The verb *ujjh* (*ujjha*) "quit" makes *ujjhati* "he quits," and the verb *lubh* (*lubha*) "to bewilder" makes *lubhati* "he bewilders."

### तीषसहलुभरुषरिषः । ७ । २ । ४८ ।

इच्छत्यादेः परस्य तादेरार्धधातुकस्येद्धा स्यात् । लोभिता । लोभ्या । लोभिष्यति । वृष वृष्क वृष्मै । २० । २१ । वृषति । तर्प । तर्पिता । तर्प्यते । तृप्कति ।

No. 701.—Let *it* be optionally the augment, WHEN an *ārdha-dhātuka* affix, beginning with T, COMES AFTER the verbs *ISH* "to wish," *SHAH* "to endure," *LUBH* "to bewilder," *RUSH* "to hurt or kill," and *RISH* "to hurt or kill." Thus *lobhita* or *lobdhā* "he will bewilder," *lobhishyati* "he will bewilder."

The verbs *trīp* (*trīpa*) and *trimp̄h* (*trimp̄ha*) mean "to be satisfied." The former makes *trīpti* "he is satisfied," *tatarpa* "he was satisfied," *tarpitā* "he will be satisfied," *atarp̄t* "he was satisfied." The latter makes *trimp̄hati* "he is satisfied."

शे वृष्कादीनां नुम् वाच्यः । आदिशब्दः प्रकारे तेन येऽत्र नकारानुषक्तास्ते वृष्कादयः । तवृष्क । वृष्यात् । मृड पृड सुखने । २२ । २३ । मृडति । पृडति । शुन गतौ । २४ । शुनति । इषु इच्छायाम् । २५ । इच्छति । एषिता । एष्टा । एषिष्यति । इष्यात् । एषीत् । कुट कौटिल्ये । २६ । गाङ्कुटादीति डित्त्वम् । चुकुटिथ । चुकोट । चुकुट । कुटिता । पुट संश्लेषणे । २७ । पुटति । पुटिता । स्फुट विस्फुरने । २८ । स्फुटति । स्फुटिता । स्फुर स्फुल संचलने । २९ । ३० । स्फुरति । स्फुलति ।

No. 702.—"The augment NUM (No. 497) SHOULD BE STATED to be that OF the verbs TRIMPHA "to be satisfied" AND THE LIKE when *śa* (No. 693) follows. The word *ādi* (usually rendered "&c") here means "of the same description as." So that here "*trimp̄ha* and the

like" are those verbs which include the letter *n*. Thus *tatṛimpha* (notwithstanding No. 362) "he was satisfied," and, when *śa* does not follow, *trīphyát* "may he be satisfied."

The verbs *mṛiḍ* (*mṛiḍ*) and *pṛiḍ* (*pṛiḍ*) "to delight" make *mṛiḍati* and *pṛiḍati* "he delights."

The (*Vaidika*) verb *śun* (*śuna*) "to go" makes *śunati* "he goes."

The verb *ish* (*ishu*) "to wish" makes *ichchhuti* (No. 539) "he wishes," *eshitá* (No. 701) or *eshṭá* "he will wish," *eshishyati* "he will wish," *ishyát* "may he wish," *wishít* "he wished."

The verb *kuṭ* (*kuṭa*) means "to become crooked." According to No. 624, the affixes after this verb, not having an indicatory *n* or *ṇ* being regarded as having an indicatory *n* (No. 467), we have *chukutítha* "thou didst become crooked," *chukṭa* or *chukṭa* (No. 490) "I became crooked," *kuṭitá* "he will become crooked."

The verb *puṭ* (*puṭa*) "to embrace" makes *puṭati* "he embraces," *puṭitá* "he will embrace."

The verb *sphuṭ* (*sphuṭa*) "to blow, to blossom, to open as a bud or flower," makes *sphuṭati* "it blossoms," *sphuṭitá* "it will blossom."

The verbs *sphur* (*sphura*) and *sphul* (*sphula*) "to quiver" make *sphurati* and *sphulati* "he quivers."

**स्फुरतिस्फुलत्योर्निर्निविभ्यः । ८ । ३ । ७६ ।**

वत्वं वा । निष्फुरति । निस्फुरति । गू स्तवने । ३१ । परिगूतगुणोदयः । नुवति । नुनाव । नुविता । दुमञ्जो शुद्धौ । ३२ । मञ्जति । ममञ्ज । मञ्जिनशोरिति नुम् ।

No. 703.—There is optionally the substitution of *sh* for the *s* of the verbs *SPHUR* and *SPHUL* "to quiver," AFTER the prefixes *NIR*, *NI*, AND *VI* (No. 48). Thus *nishpurati* or *nishphurati* "he perpetually quivers."

The verb *nú* means "to praise." [That the vowel of this root is long, not short as some contend, is proved by the quotation] "*parinúta gṇod-ya*—the dawning of whose praise-worthy qualities"—[which otherwise would not scan]. This verb makes *nuvati* "he praises," *nunáva* "he praised," *nuvitá* "he will praise."

The verb *masj* (*tumasjo*) "to purify by washing" makes *majjati* "he immerses," *mamajja* "he immersed." According to No. 677 this verb, when a *jhal* follows, takes the augment *num*, [the irregular application of which is specified in the following *vartika*].

मस्जेरन्त्यात् पूर्वा नुम् वाच्यः । संयोगादिलोपः । ममङ्ङ्य । मम-  
 ङ्ङिथ । मङ्ङ्क्ता । मङ्ङ्यति । अमाङ्ङीत् । अमाङ्ङाम् । अमाङ्ङः । रुजो भङ्गे ।  
 ३३ । रुजति । रोक्ता । रोद्व्यति । अरोक्षीत् । भुजो कौटिल्ये । ३४ । रुजि-  
 वत् । विश प्रवेशने । ३५ । विशति । मृश आमर्शने । ३६ । आमर्शनं स्पर्शः ।  
 अनुदात्तस्य चर्दुपधस्यान्यतरस्याम् । अमाक्षीत् अमाक्षीत् । अमृक्षत् । षट्  
 विशरणगत्यवसादनेषु । ३७ । सीदतीत्यादि । शट् शातने । ३८ ।

No. 704.—“The augment NUM SHOULD BE STATED TO PRECEDE THE LAST letter OF the root MANS”—[not the last of the vowels as No. 265 directs]. By No. 337 there is elision of the *s*, the first member of the conjunct consonant (*snj*)—and thus we have *mamañkthu* (No. 333) or *mañajjitha* “thou didst immerse,” *mañktá* “he will immerse,” *mañkshyati* “he will immerse,” *amáñkshít* “he immersed,” *amáñktám* (No. 513) “they two immersed,” *amáñkshuh* “they immersed.”

The verb *ruj* (*rujo*) “to break,” makes *rujati* “he breaks,” *roktá* “he will break,” *rokshyati* “he will break,” *araukshít* “he broke.”

The verb *bhuj*\* (*bhujjo*) “to bend,” is conjugated like *ruj* “to break.”

The verb *vis* (*visa*) “to enter,” makes *visati* “he enters.”

The verb *mṛis* (*mṛistu*) means “to touch.” “Touching” means “perceiving through the sense of touch.” By No. 695, which states that a root gravely accented, or having the vowel *ri* as its penult, optionally takes the augment *am*, we have *amrákshít* (No. 695) or *amárkshít* or (by Nos. 696 and 627) *amṛikshut* “he touched.”

The verb *sad* (*shudlri*) “to go to decay, to despond,” makes *śidati* (No. 522) “he desponds”—and so on.

The verb *śad* (*sudlri*) means “to decay.”

**शदेः शितः । १ । ३ । ६० ।**

शिद्वाविनोऽस्मात् तडानौ स्तः । शीयते । शीयताम् । शीयेत । अशी-  
 यत । शशाद । शत्ता । शत्स्यति । अशदत् । अशत्स्यत् । कृ विक्षेपे । ३९ ।

No. 705.—AFTER this verb, viz. *śAD* “to decay,” WHEN it has one of the affixes with AN INDICATORY *ś* [such as the conjugational affix *śa*—No. 693], there are the affixes *tañ* and *ána* [i. e. the *átmanepada* affixes—No. 409]. Thus *śtyate* (No. 522) “it decays,” *śtyatám* “let it decay,” *śtyeta* “it may decay,” *abtyata* “it decayed,”—[but where the

śa is absent] *śaśāda* "it decayed," *sattā* "it will decay," *śatsyati* "it will decay," *śaśadāt* "it decayed," *aśatsyat* "it would decay."

The verb *kṛt* means "to scatter."

**ऋत इद्वातोः । ७ । १ । १०० ।**

किरति । चकार । चकरतुः । चक्रहः । किरता । करीता । कीर्यात् ।

No. 706.—Let SHORT *i* be the substitute OF WHAT VERBAL ROOT ENDS IN LONG *ā*. Thus *kirati* "he scatters," *chakāra* (Nos. 653 and 489) "he scattered," *chakaratuh* (No. 653) "they two scattered," *chukaruh* "they scattered," *karitā* or *kiritā* (No. 654) "he will scatter," *kiryāt* (No. 651) "may he scatter."

**किरतौ लवने । ६ । १ । १४० ।**

उपात् किरतेः सुट् क्तेने । उपस्किरति ।

No. 707.—Let *suṭ* be the augment of the verb *KṚ* SIGNIFYING "TO CUT," coming after the prefix *upa*. Thus *upaskirati* "he cuts."

**अडभ्यासव्यवायेऽपि । ६ । १ । १३६ ।**

No. 708.—EVEN WHEN the augment *AT* (No. 457) OR A REDUPLICATE syllable INTERVENES—(rule No. 707 applies).

सुट् भास् पूर्व इति वक्तव्यम् । उपास्किरत् । उपचस्कार ।

No. 709.—It SHOULD BE STATED THAT the augment *SUṬ* (Nos. 707 and 708) IS PLACED BEFORE the *K* (of the verb *kṛt*). Thus *upāskirāt* and *upachuskāra* (No. 488) "he cut."

**हिंसायां प्रतेश्च । ६ । १ । १४१ ।**

उपात् प्रतेश्च किरतेः सुट् हिंसायाम् । उपस्किरति । प्रतिस्किरति । गृ निगरतो । ४० ।

No. 710.—Let *suṭ* be the augment of the verb *kṛt* coming after the prefix *upa* AND AFTER *PRATI*, IN THE SENSE OF INJURING. Thus *upaskirati* or *pratiskirati* "he injures."

The verb *kṛt* means "to swallow."

**अधि विभाषा । ८ । २ । २१ ।**

गिरते रेफस्य लोऽज्ञादौ प्रत्यये । गिलति । गिरति । जगाल । जगार । जगलिष । जगरिष । गलिता । गलीता । गरिता । गरीता । प्रच्छ जीप्सा-याम् । ४९ । ग्रहज्येति संपसारणम् । पृच्छति । पप्रच्छ । पप्रच्छतुः । पप्रच्छुः । प्रष्टा । प्रत्यति । अप्रादीत् । मृद् प्राणत्यागे । ४२ ।



No. 711.—Let there be **OPTIONALLY** *l* in the room of the *r* of the verb *gri* “to swallow,” **WHEN** an affix, beginning with a **VOWEL**, **FOLLOWS**. Thus *gilati* or *gir-iti* “he swallows,” *jagála* or *jagára* “he swallowed,” *galitá*, *gultitá* (No. 654), *garitá*, or *gartá* “he will swallow.”

The verb *prachchh* “to ask,” substituting a vowel for the semi-vowel according to No. 675, makes *prichchhati* “he asks,” *paprachchha* “he asked,” *paprachchhatuh* “they two asked,” *paprachchhule* “they asked,” *prashtá* (No. 334) “he will ask,” *prakashyati* “he will ask,” *aprákshít* “he asked.”

The verb *mri* (*mriṇ*) means “to die.”

**म्रियतेर्लुङ्लिङोश्च । १ । ३ । ६१ ।**

लुङ्लिङोः शितश्च पङ्कतिभूतान्मृहस्तडानौ नान्यत्र । रिङ् । इयङ् । म्रियते । ममार । मर्ता । मरिष्यति । मृषीष्ट । अमृत । एङ् व्यायामे । ४३ । प्रायेणायं व्याङ्पूर्वः । व्याप्रियते । व्यापमे । व्यापप्राते । व्यापरिष्यते । व्यापृत । व्यापृषाताम् । जुषी प्रीतिसेवनयोः । ४४ । जुषते । जुजुषे । ओषिजी भयचलनयोः । ४५ । प्रायेणोत्पूर्वः । उद्विजते ।

No. 712.—The *átmanepada* affixes (No. 409) come **AFTER** the root *MRI* “to die,” **WHEN** it takes *LUṆ*, *LIṆ*, and an affix with an **INDICATORY** *ś*, but not elsewhere. By No. 580, the substitution of *riṇ* (*ri*) is directed and, by No. 220, that of *iyuṇ* (*iy*)—so that we have *mriyate* “he dies,” *mamára* “he died,” *martá* “he will die,” *marishyati* “he will die,” *mriśhíshṭa* “may he die,” *amrita* “he died.”

The verb *pri* (*priṇ*) in the sense of “to be active,” is generally preceded by the prefixes *vi* and *án*. Thus *vyápriyate* “he is busied,” *vyápapre* (No. 548) “he was busied,” *vyáprárate* “they two were busied,” *vyáparishyate* “he will be busied,” *vyáprita* “he was busied,” *vyáprishátám* “they two were busied.”

The verb *jush* (*jushí*) “to delight, to serve,” makes *jushate* “he serves,” *jujushé* “he served.”

The verb *vij* (*ovijít*) in the sense of “to fear, to tremble,” is generally preceded by the affix *ut*. Thus *udvijate* “he fears.”

**विज इट् । १ । २ । २ ।**

विजेः पर इडादिप्रत्ययो ङिट् । उद्विजिता ।

**इति तुदादयः ।**

No. 713.—An affix, PRECEDED BY the augment IT, and coming AFTER the verb VIJ “to fear,” is as if it had an indicatory *ñ* (No. 467). Hence *upvijitā* “he will fear.”

So much for the 6th class of verbs—“*tul*, &c.”

The 7th class of verbs consists of “*rudh*, &c.”

The verb *rudh rudhir* means “to obstruct.”

## रुधादयः ।

रुधिर आवरणे । १ ।

रुधादिभ्यः श्रम् । ३ । १ । ७८ ।

शपोऽपवादः । रुणद्धि । रुनसोरल्लोपः । रुद्धुः । रुन्थन्ति । रुणत्सि । रुद्धुः । रुद्धु । रुणधि । रुन्थः । रुन्धः । रुद्धे । रुन्थाते । रुन्थते । रुन्से । रुन्थाथे । रुद्धे । रुन्धे । रुन्ध्वहे । रुन्धहे । रुरोध । रुद्धे । रोद्धा । रोत्स्यति । रोत्स्यते । रुणद्धु । रुद्धात् । रुद्धाम् । रुन्थन्तु । रुद्धि । रुणधानि । रुणधाव । रुणधाम । रुद्धाम् । रुन्थाताम् । रुन्थताम् । रुन्त्स्व । रुणधै । रुणधावहै । रुणधामहै । अरुणत् । अरुणद् । अरुद्धाम् । अरुन्थन् । अरुद्धु । अरुन्थाताम् । अरुन्थत । रुन्थात् । रुन्थीत । रुध्यात् । रुत्सीष्ट । अरुधत् । अरौत्सीत् । अरोत्स्यत् । अरोत्स्यत । भिदिर् विदारणे । २ । छिदिर् द्वैधीकरणे । ३ । युजिर् योगे । ४ । रिचिर् विरचने । ५ । रिणक्ति । रिङ्गे । रिरेच । रेक्ता । रैत्यति । अरिणक् । अरिचत् । अरैतीत् । अरिक्त । विचिर् पृथभावे । ६ । विनक्ति । विङ्गे । वुदिर् संपेक्षणे । ७ । वुणत्ति । वुन्ते । वीत्ता । अवुदत् । अवौत्सीत् । अवुत्त । उच्छृदिर् दीप्तिदेवनयोः । ८ । कृणत्ति । कृन्ते । चच्छर्द । सेऽसिचिीति वेट् । चच्छृत्से । चच्छृदिपे । कर्दिता । कर्दिष्यति । कृत्स्यति । अच्छृदत् । अच्छर्दीत् । अच्छर्दिष्ट । उतृदिर् हिंसानादरयोः । ९ । वृणत्ति । वृन्ते । कृती वेष्टने । १० । कृणत्ति । वृह हिंसि हिंसायाम् । ११ । १२ ।

No. 714.—AFTER the verbs *RUDH* “to obstruct,” &c. there is *SNAM*. This debars *śap* (No. 419). Thus we have *runaddhi* (Nos. 157 and 586) “he obstructs,” and, the *a* being elided according to No. 611, *runddhak* “they two obstruct,” *rundhanti* “they obstruct,” *runatsi* “thou obstructest,” *runddhak* (Nos. 95 and 96) “you two obstruct,” *unddha* “you obstruct,” *runadhmi* “I obstruct,” *rundhroak* “we two obstruct,” *rundhnaak* “we obstruct.” With the *ātmanepada* terminations we have *runddhe* “he obstructs,” *rundhāte* “they two obstruct,” *rundhāte* (No. 559) “they obstruct,” *runtse* “thou obstructest,” *run-*

*dhathe* "you two obstruct," *runddhawe* "you obstruct," *rundhe* "I obstruct," *rundharache* "we two obstruct," *rundhmake* "we obstruct." Then again *rurodha* or *rurudhe* "he obstructed," *roddhá* "he will obstruct," *rotsayti* or *rotsyate* "he will obstruct," *ruṇaddhu* "let him obstruct," *runddhát* (No. 444) "may he obstruct," *runddhám* "let the two obstruct," *rundhantu* "let them obstruct," *runddhi* "do thou obstruct," *ruṇadháni* "let me obstruct," *ruṇadháva* "let us two obstruct," *ruṇadháma* "let us obstruct," or, again, *runddhám* "let him obstruct," *runddhátám* "let the two obstruct," *runddhátám* (No. 559) "let them obstruct," *rundtswa* "do thou obstruct," *ruṇadhái* "let me obstruct," *ruṇadhávahai* "let us two obstruct," *ruṇadhá-mahai* "let us obstruct," *arunat* (No. 165) or *arunad* "he obstructed," *arunddhím* "they two obstructed," *arunddhan* "they obstructed," *arunddha* "he obstructed," *arunddhátám* "they two obstructed," *arunddhata* "they obstructed," *runddhyát* or *runddhíta* "he may obstruct," *rudhyát* or *rutsíshṭa* "may he obstruct," *arundhat* (No. 668) or *arutsít* "he obstructed," *arotsyat* or *arotsyata* "he would obstruct."

In the same way are conjugated *bhid* (*bhidir*) "to break," *chhid* (*chhidir*) "to split," and *yuj* (*yujir*) "to join."

The verb *rich* (*richir*) "to purge" makes *rinakte* or *rińkte* "he purges," *rireacha* "he purged," *rektá* "he will purge," *rekshyati* "he will purge," *arınat* (No. 199) "he purged," *arichat* (No. 668) or *arıkshát* or *arıkta* "he purged."

The verb *vich* (*vichir*) "to differ or be separate" makes *vinakti* or *vińkte* "he differs."

The verb *kshud* (*kshudir*) "to pound" makes *kshunatti* or *kshunte* "he pounds," *kshottá* "he will pound," *akshudat* "he pounded," *akshautsít* or *akshutta* "he pounded."

The verb *chhid* (*uchchhidir*) "to shine or play" makes *chhriṇ-atti* or *chhriṇte* "he shines," *chachchharda* "he shone." According to No. 670, the augment *i* being optional when *s* follows, we have *chachchhritse* or *chachchhidrishe* "thou didst shine," *chharditá* "he will shine," *chhardishyati* or *chhartsyate* "he will shine," *achchhidat* "he shone," *achchhardít* or *achchhardishṭa* "he shone."

The verb *trid* (*utridir*) "to injure or disregard" makes *triṇatti* or *triṇte* "he injures;" and *krit* (*kriti*) "to surround" makes *kriṇatti* "he surrounds."

The verbs *trih* (*trihā*) and *his* (*hisi*) mean "to kill or injure in any manner."

## तृणह इम् । ७ । ३ । ६२ ।

तृहः श्नमि कृते इम् हलादौ पिति । तृणेठि । तृणठः । ततर्ह । तर्हिता । अतृणेष्ट । श्नाचलोपः । हिनस्ति । जिहिंस । हिंसिता । उन्दी क्लेदने । १३ । उनत्ति । उन्तः । उन्दन्ति । उन्दांचकार । औनत् । औन्ताम् । औन्दन् । औनः । औनदम् । अञ्जू व्यक्तिप्रत्ययकान्तिगतिषु । १४ । अनक्ति । अङ्गः । अञ्जन्ति । आनञ्ज । आनञ्जिथ । आनङ्क्य । अञ्जिता । अङ्गा । अङ्धि । अनजानि । आनक् ।

No. 715.—Of *trih* “to injure,” when *śnam* (No. 714) has been applied (and the form has thence become *TRIṆAH*), let *IM* be the augment, when an affix, beginning with a consonant and distinguished by an indicatory *p*, follows. Thus *triṇeḍhi* “he injures,” *triṇḍhak* “they two injure,” *tatarha* “he injured,” *tarhitā* “he will injure,” *atrīneṭ* (Nos. 199 and 276) “he injured.”

The verb *his* (*kisi*) “to injure” having taken *num* by No. 497, and rejecting the *n* by No. 717, makes *hinasti* “he injures,” *jihinsa* “he injured,” *hinsitā* “he will injure.”

The verb *und* (*undi*) “to moisten” makes *unatti* No. 717) “he moistens,” *untah* “they two moisten,” *undanti* “they moisten,” *undānchakāra* (No. 546) “he moistened,” *aunat* (Nos. 478 and 218) “he moistened,” *auntim* “they two moistened,” *aundun* “they moistened” *aunah* “thou didst moisten,” *aunadam* “I moistened.”

The verb *añj* (*añjā*) “to make clear, to anoint, to be beautiful to go,” makes *anakti* “he makes clear,” *añktah* “they two make clear,” *añjanti* “they make clear,” *ānañja* “he made clear,” *ānañjitha* or *ānañkitha* “thou didst make clear,” *añjitā* or *añktā* “he will make clear,” *añdhi* “do thou make clear,” *anañjāni* “let me make clear,” *ānak* “he made clear.”

## अञ्जेः सिचि । ७ । २ । ७१ ।

अञ्जेः सिचो नित्यमिष्ट । अञ्जीत् । तञ्जू संकोचने । १५ । तनक्ति । तङ्क्ता । तञ्चिता । आविजी भयचलनयोः । १६ । विनक्ति । विङ्क्तः । विज इडिति डित्त्वम् । विविजिथ । विजिता । अविनक् । अविजीत् । शिष्ल विशेषणे । १७ । शिनष्टि । शिष्टुः । शिषन्ति । शिनत्ति । शिशेष । शिशेषिथ । शेष्ट । शेक्षति । हेर्धिः । शिष्टि । शिनषाणि । अशिनष्ट । शिष्यात् । शिष्यात् । अशिषत् । एवं पिष्ल संवर्णने । १८ । भञ्जे आमर्दने । १९ ।

No. 716.—It is always the augment of *SICH AFTER* the verb *AÑJ* “to make clear.” Thus *añjit* (No. 480) “he made clear.”

The verb *tan̄ch* (*tan̄chri*) "to shrink" makes *tanakti* "he shrinks," *tan̄ktá* or *tan̄chitá* "he will shrink."

The verb *rīj* (*ovijí*) "to be afraid, to tremble," makes *vinakti* "he trembles," *vīn̄ktah* "they two tremble." According to No. 713, the augment *it̄* being regarded as having an indicatory *ñ* (No. 467), we have *vivij̄itha* "thou didst tremble," *vij̄itá* "he will tremble," *avinak* (No. 199) "he trembled," *avij̄it* "he trembled."

The verb *śish* (*śishl̄ri*) "to distinguish or individualize" makes *śinasht̄i* "it distinguishes," *śin̄sh̄tah* "they two distinguish," *sin̄shanti* "they distinguish," *śinuk̄shi* "thou distinguishest," *śishes̄ha* "it distinguished," *śishes̄hitha* "thou didst distinguish," *śesht̄á* "it will distinguish," *śek̄shyuti* "it will distinguish. By No. 593 *l̄ki* being substituted for *hi*, we have *śin̄d̄hi* "do thou distinguish," *sin̄ush̄an̄i* "let me distinguish," *ásinat̄* (No. 165) "it distinguished," *śin̄shyát* "it may distinguish," *śishyát* "may it distinguish," *ásishat* "it distinguished."

In like manner *pish* (*pishl̄ri*) "to grind" is conjugated.

The verb *bhan̄j* (*bhan̄jo*) means "to break."

**भ्रान्नलोपः । ६ । ४ । २३ ।**

शनमः परस्य नस्य लोपः स्यात् । भनक्ति । बभञ्जिष्य । बभञ्ज्य । भङ्क्ता । भङ्धि । अभाङ्गीत् । भुज पालनाभ्यवहारयोः । २० । भुनक्ति । भोक्ता । भोक्ष्यति । अभुनक् ।

No. 717.—Let there be ELISION OF the letter N coming AFTER ŚNAM (No. 714). Thus we have *bhanakti* "he breaks," *babhan̄jitha* or *babhan̄kt̄ha* "thou didst break," *bhan̄ktá* "he will break," *bhan̄ngd̄hi* (No. 593) "do thou break," *abhan̄kt̄sh̄it* "he broke."

The verb *bhuj* (*bhuj̄a*) "to protect or eat" makes *bhunakti* "he eats," *bhok̄tá* "he will eat," *bhok̄shyuti* "he will eat," *abhunak* "he ate."

**भुजोऽनवने । १ । ३ । ६६ ।**

तडानौ स्तः । ओदनं भुङ्क्ते । अनवने किम् । महीं भुनक्ति । त्रिदन्धी दीप्तौ । २१ । इन्द्रु । इन्धाते । इन्धते । इत्से । इन्द्रु । इन्धाचक्रि । इन्धिता । इन्द्रुम् । इन्धाताम् । इन्धै । येन्द्रु । येन्धाताम् । येन्द्रुः । विद विचारणे । २२ । विन्ते । वेत्ता ।

**इति रुधादयः ।**

No. 718.—The *átmanepada* affixes (No. 409) are put AFTER the verb BHUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odunāṅ bhunākte* “he eats boiled rice.” Why “not in the sense of protecting?” Witness the phrase—*mahān bhunakti* “he preserves the earth.”

The verb *indh* (*ñi-indhī*) “to shine” makes *inddhe* “he shines,” *indhāte* “they two shine,” *indhate* “they shine,” *intse* “thou shinest,” *inddhwe* “you shine,” *indhānchakre* (No. 546) “he shone,” *indhītā* “he will shine,” *inddhām* “let him shine,” *indhātām* “let the two shine,” *inadhāi* “let me shine,” *ainddha* “he shone,” *aindhātām* “they two shone,” *ainddhāh* “thou didst shine.”

The verb *vid* (*vidi*) “to consider” makes *vinte* “he considers,” *vettā* “he will consider.”

So much for the 7th class of verbs—“*rudh*, &c.”

The 8th class of verbs consists of “*tan*, &c.”

The verb *tan* (*tanu*), means “to expand.”

तनादयः ।

तनु विस्तारः । १ ।

तनादिकृञ्भ्य उः । ३ । १ । ७६ ।

शृणोऽपवादः । तनोति । तनुते । ततान । तेने । तनितासि । तनितासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुयात् । तन्वीत । तन्यान् । तनिषीष्ट । अतनीत् । अतानीत् ।

No. 719.—AFTER the verbs “*TAN*, &c.,” AND the verb *KṚI* “to make,” let there be *U*. This debars *śup* (No. 419) Thus we have *tanoti* or *tanute* “he expands,” *talāna* or *tene* (No. 494) he expanded,” *tanitāsi* or *tanitāse* “thou wilt expand,” *tanishyati* or *tanishyate* “he will expand,” *tanutām* “let him expand,” *atanot* “he expanded,” *tanuyāt* or *tanurīta* “he may expand,” *tanyāt* or *tanishīshṭa* “may he expand,” *atanit* or *atānīt* (No. 419) “he expanded.”

तनादिभ्यस्तथासोः । २ । ४ । ७६ ।

तनादेः सिचो वा लुक् तथासोः । अतत । अतनिष्ट । अतथाः । अतनिष्ठाः । अतनिष्यत् । अतनिष्यत । षण् दाने । २ । सनोरति । सनुते ।

No. 5.—Let A CONSONANT FINAL in an *upadeśa* be called 'it' (No. 7.). An *upadeśa* is defined as signifying an 'original enunciation'—that is to say, an affix, (*pratyaya*, No. 139,) or an augment (*āgama* No. 102.) or a verbal root (*dhātu*, No. 49,) or, in short, any form of expression which occurs only in technical treatises on grammar, and which is not a word ready for use, but one of the supposed original elements of a word.

A word which is not seen in a *sūtra*, but which is necessary to complete the sense, is always to be supplied from some other *sūtra*. The reason of this is as follows. In the treatises of the Sanskrit grammarians, brevity is regarded as a primary requisite. According to the author of the *Mahābhāṣya*, or Great Commentary, 'the grammarians esteem the abbreviation of half a short vowel as equivalent to the birth of a son.' Accordingly, *Pāṇini* in his *Aṣṭādhyāyī* or 'Grammar in Eight Lectures,' avoids repeating in any *sūtra* the words which can be supplied from a preceding one. When the original order of the *sūtras* is abandoned, as in the present work, it becomes necessary to place before the student, in the shape of a commentary, the words which *Pāṇini* left him to gather from the context. Thus, to complete the *sūtra* before us (*viz.*, *hal antyam*), the words '*upadeśe*' and '*it*' are required; and these are supplied from a previous *sūtra*, which, in the present arrangement, will be found at No. 36.

अदर्शनं लोपः । १ । १ । ६० ।

प्रसक्तस्यादर्शनं लोपसंज्ञं स्यात् ।

No. 6.—LOPA (elision, or the substitution of a blank) signifies DISAPPEARANCE. Let this be the term for the disappearance of anything previously apparent.

तस्य लोपः । १ । ३ । ६ ।

तस्येति लोपः स्यात् । णादयोऽणादयोः ।

No. 7.—In the room OF THAT which is called '*it*,' let there be A BLANK. Thus all the final consonants in the *Śiva-sūtras* are left out of view, when these are employed to designate any class of letters; the use of the *ṇ* and the rest of the fourteen being to assist in forming the brief names of these classes, as explained in the rule here following.

## आदिरन्त्येन सहेता । १ । १ । ७१ ।

अन्त्येनेता सहित आदिर्मध्यगानां स्वस्य च संज्ञा स्यात् । यथाऽणिति अ इ उ वर्णानां संज्ञा । एवमच् हलित्यादयः ।

No. 8.—Let AN INITIAL LETTER, WITH AN 'IT' LETTER AS A FINAL, be the name of itself, and of the intervening letters. Thus, let 'an,' formed of 'a' as its initial letter, and of 'n' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene betwixt 'a' and 'n.' So let 'ach' be the name of 'a,' 'i,' 'u,' 'ri,' 'lri,' 'e,' 'o,' 'ai,' 'au,' that is to say, of all the vowels; let 'hal' be the name of all the consonants between 'h' inclusive in the fifth *Śiva-sūtra*, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other *pratyāhāras*, or names of classes of letters.

## ऊकालोऽङ्गस्वदीर्घप्लुतः । १ । २ । २७ ।

उश्च ऊश्च ऊश्च वः । वां काल इव कालो यस्य सोऽच् क्रमाद् द्वस्व-दीर्घप्लुतसंज्ञः स्यात् । स प्रत्येकमुदात्तादिभेदेन त्रिधा ।

No. 9.—Let A VOWEL WHOSE TIME (or prosodial length) is THAT OF short u, long ū, and prolated ū, be called accordingly SHORT, LONG, and PROLATED. These again are severally threefold, according to the division of 'acutely accented, &c,' here following.

## उच्चैरुदात्तः । १ । २ । २६ ।

No. 10.—A vowel uttered WITH A HIGH TONE is said to be ACUTELY ACCENTED. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the *upper half* of the organ, that is to say of the palate, lips, &c, see No. 14).

## नीचैरनुदात्तः । १ । २ । ३० ।

No. 11.—A vowel uttered WITH A LOW TONE is said to be GRAVELY ACCENTED.

## समाहारः स्वरितः । १ । २ । ३१ ।

स नवविधोऽपि प्रत्येकमनुनासिकाबन्नुनासिकत्वाभ्यां द्विधा ।

No. 12.—When there is A COMBINATION of the acute and grave accent, the vowel HAS THE CIRCUMFLEX ACCENT. The application of



the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of *nasality*, which is next to be defined.

## मुखनासिकावचनोऽनुनासिकः । १ । १ । ८ ।

मुखसहितनासिकयोच्चार्यमाणो वर्णोऽनुनासिकसंज्ञः स्यात् । तद्वित्यम् ।  
अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादश भेदाः । लवर्णस्य द्वादश तस्य दीर्घा-  
भावात् । एचामपि द्वादश तेषां ह्रस्वाभावात् ।

No. 13.—Let THAT WHICH IS PRONOUNCED BY THE NOSE ALONG WITH THE MOUTH be called NASAL. Thus, of the letters *a i u ri*, there are severally eighteen different modifications. Of the letter *lri* there are only twelve, because it does not possess the long (but only the short and the prolated) prosodial time (No. 9). Of the letters *e ai o au* also there are only twelve modifications, because these have not the short prosodial time.

## तुल्यास्यप्रयत्नं सवर्णम् । १ । १ । ९ ।

तात्त्वादिस्यानमाभ्यन्तरप्रयत्नश्चेत्येतद् द्वयं यस्य येन तुल्यं तन्मिथः सव-  
र्णसंज्ञं स्यात् । अलवर्णयोर्मिथः सावर्ण्यं वाच्यम् ।

No. 14.—Let two letters HAVING THE SAME ORGAN (or *place* of origin) such as the palate, &c., and attended WITH THE SAME EFFORT of utterance within the mouth, be called HOMOGENEOUS one with another. *Kātyāyana* remarks on this: 'The homogeneousness of *ri* and *lri*, one with another, should be stated.' This form of expression—viz., '*should be stated*'—distinguishes the supplementary remarks (*vārtika*) of *Kātyāyana*.

अकुहविसर्जनीयानां कण्ठः । इलुयशानां तालु । अटुरषाणां मूर्धा ।  
लतुलसानां दन्ताः । उपपध्मानीयानामोष्ठौ । जमडणनानां नासिका च ।  
एदैतोः कण्ठतालु । ओदैतोः कण्ठोष्ठम् । वकारस्य दन्तोष्ठम् । जिह्वामूला-  
यस्य जिह्वामूलम् । नासिकानुस्वारस्य ।

No. 15.—The THROAT is the organ OF the gutturals A Á KA KHA GA GHA ŌA (No. 17) HA and VISARGA; the PALATE, OF the palatals, i í CHA CHHA JA JHA ŌA YA and ŚA; the HEAD, OF the cerebrals Rī RĪ ṬA ṬHA ḌA ḌHA ṆA RA and SHA; the TEETH, OF the dentals Lṛī LṚÍ ṬA ṬHA DA DHA ṆA LA and SA; the LIPS, OF the labials U Ú PA PHA BA BHA MA, AND OF UPADHMÁNĪYA, as *visarga* is called when it is written

in the form of two semi-circles before *pa* or *pha* (No. 117). Of the nasal letters *ṅA MA ṅA ṇA* AND *NA*, the NOSE ALSO is an organ, in addition to the organ of the class in which each respectively \*appears above. The organs OF *E* and *AI* are the THROAT and the PALATE; OF *ó* and *AU*, the THROAT and the LIPS; OF *VA*, the TEETH and the LIPS. The organ OF *JIHWA'MÚLIYA*, as *visarga* is called when it is written in the form of two semi-circles before *ka* or *kha*, is the ROOT OF THE TONGUE. The NOSE is the organ OF *ANUSWÁRA*.

यतो द्विधा । आभ्यन्तरो बाह्यश्च । आद्यः पञ्चधा । स्पृष्टेष्वस्पृष्टेष्वि-  
वृतविवृतसंवृतभेदात् । तत्र स्पृष्टप्रयत्नं स्पर्शानाम् । ईषःस्पृमन्त स्यानाम् ।  
ईषद्विवृतमूष्मणाम् । विवृतं स्वरानाम् । ह्रस्वस्यावर्णस्य प्रयोगे संवृतम् ।  
प्रक्रियादशायां तु विवृतमेव । बाह्यत्वेकादशधा । विवारः संवारः श्वासा  
नादो घोषोऽघोषोऽल्पप्राणो महाप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । खरो  
विवारः श्वासा अघोषश्च । ह्रस्वः संवारः नादो घोषश्च । वर्गाणां प्रथम-  
तृतीयपञ्चमा यणश्चाल्पप्राणा । वर्गाणां द्वितीयचतुर्थोऽंशश्च महाप्राणाः ।  
कादयो मावसानाः स्पर्शाः । यणोऽन्तःस्थाः । शल ऊष्माणः । अचः स्वराः ।  
ॐ क ॐ ख इति कखाभ्यां प्रागर्धविसर्गसदृशो जिह्वामूलीयः । ॐ प ॐ फ इति  
पफाभ्यां प्रागर्धविसर्गसदृश उपध्वानीयः । अं अः इत्यचः परावन्स्वारविसर्गौ ।

No. 16.—THE EFFORT in utterance is TWOFOLD, that which takes place WITHIN the mouth, AND that which is EXTERNAL as regards the mouth, belonging to the throat. THE FORMER is OF FIVE KINDS—ACCORDING TO THE DIVISION OF TOUCHED, SLIGHTLY TOUCHED, SLIGHTLY OPEN, OPEN and CONTRACTED. THE EFFORT when the organ is TOUCHED by the tongue, BELONGS TO the five classes of consonants SPARŚA; when it is SLIGHTLY TOUCHED TO the semi-vowels (called ANTASTHA, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are SLIGHTLY OPEN, TO the sibilants and the aspirate ÚSHMAN; when the organs are OPEN, TO the vowels SWARA. IN ACTUAL USE, the organ in the enun- ciation OF THE SHORT A is CONTRACTED: but it is considered to be OPEN only, as in the case of the other vowels, when the vowel A is IN THE STATE OF TAKING PART in some operation of grammar. (The reason for this is, that if the short *a* were held to differ from the long *á* in this respect, the *homogeneousness* mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred. In order to restore the

short *a* to its natural rights, thus infringed throughout the *Aṣṭādhyāyī*, *Pāṇini* with oracular brevity in his closing aphorism gives the injunction 'AA,' which is interpreted to signify "Let short *a* be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise."

The effort in utterance EXTERNAL as regards the mouth is OF ELEVEN KINDS—viz, EXPANSION of the throat, producing hard articulation; CONTRACTION of the throat, producing soft articulation; SIGHING; SOUNDING; LOW PREPARATORY MURMUR; ABSENCE OF SUCH MURMUR; SLIGHT ASPIRATION; STRONG ASPIRATION; and the effort of ACUTE, GRAVE, and CIRCUMFLEX 'accentuation. IN the case of the letters in the *pratyāhāra* KHAR (viz., the hard consonants *kha pha chha tha tha cha ta ta ka pa śa sha sa*,) the effort is that of VIVĀRA, ŚWĀSA, and AGHOSHĀ. IN the case of the letters in the *pratyāhāra* HAŚ, (viz., the soft consonants *ha ya va ra la ñi nai űa űa na jha bha gha dha dha ja ba gi gi da da*,) it is that of SAŅVĀRA, NĀDA, and GHOSHĀ. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the *vivāra* and *sañvāra* difference, the additional distinctions of *śwāsa*, *nāda*, *ghoshā*, and *aghoshā* whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants,' and 'surds.' THE FIRST AND THIRD LETTER IN each of THE FIVE CLASSES, in the ordinary arrangement of the alphabet (viz., *ka cha ta ta pa* and *ga ja da da ba*), AND the letters denoted by the *pratyāhāra* YAṆ (viz, the semivowels *ya va ra la*), are UNASPIRATED. THE SECOND AND FOURTH LETTERS OF the same CLASSES (viz., *kha chha tha tha pha* and *gha jha dha dha bha*,) AND the letters denoted by the *pratyāhāra* ŚAL, (viz., the sibilants and the aspirate, *śa sha sa ha*,) are ASPIRATED. The letters in the ordinary arrangement of the alphabet, BEGINNING WITH KA, AND ENDING WITH MA, are the five classes of consonants SPARŚA. Those denoted by the *pratyāhāra* YAṆ are the semi-vowels ANTASTHA; those denoted by ŚAL, the sibilants and aspirate ÚSHMAN; those denoted by ACH are the vowels SWARA. A character LIKE THE HALF OF VISARGA, when standing BEFORE KA or KHA, is called JIHVĀMŪLĪYA and when standing BEFORE PA or PHA is called UPADHMĀNĪYA (No. 15). A character, in the shape

of A DOT, FOLLOWING A VOWEL, is called ANUSWÁRA; and one in the shape of TWO DOTS, or small circles, VISARGA.

**अणुदित् सवर्णस्य चाप्रत्ययः । १ । १ । ६६ ।**

अविधीयमानोऽणुविच्च सवर्णस्य संज्ञा स्यात् । अत्रैव ण् परेण णकारेण ।  
कु चु टु तु पु एते उदितः । तदेवम इत्यष्टादशानां संज्ञा । तथेकारोकारौ ।  
चकारस्त्रिंशतः । एवं लकारोऽपि । एचो द्वादशानाम् । अनुनासिकाननुनासि-  
कभेदेन यवला द्विधा । तेनाननुनासिकास्ते द्वयोर्द्वयोः संज्ञा ।

No. 17.—Let a letter, denoted by the *pratyāhāra* AN, NOT propounded as AN AFFIX or operative agent, but as something to be operated upon, AND let in like manner A LETTER FOLLOWED BY AN INDICATORY U, be the name of (and so imply) its homogeneous letters also.

Here the *pratyāhāra* an is made by the latter n (of the sixth of the *sūtras* of Śiva, viz. *lan*, and not by the n at the end of the first *sūtra*. The *pratyāhāra* is therefore held to denote the semi-vowels as well as the vowels.) The letters above referred to, with an indicatory u, are *ku chu ṭu tu pu*; (*ku* represents the guttural class, *chu* the palatals, *ṭu* the cerebrals, *tu* the dentals, and *pu* the labials). Hence *a* is the name of (and implies) its eighteen several varieties (No. 13): and so *i* and *u*. The vowel *ri* is the name of thirty (for it denotes its own eighteen varieties, and the twelve varieties of *lri*, No. 13). So *lri* also (for it denotes its own twelve varieties, and the eighteen modifications of *ri*). The diphthongs *e ai o au* (*ech*) are each the name of twelve. Through the distinction of nasal and non-nasal, *ya va* and *lu* are twofold; and, by this rule, the non-nasal form of each implies both.

**परः संनिकर्षः संहिता । १ । १ । १०६ ।**

त्र्यणानामतिशयितः संनिधिः संहितासंज्ञः स्यात् ।

No. 18.—Let the CLOSEST PROXIMITY of letters be called CONTACT (*saṅhitā*).

**हलोऽनन्तराः संयोगः । १ । १ । ७ ।**

अन्धिरव्यवहिता हलः संयोगसंज्ञाः स्युः ।

No. 19.—Let CONSONANTS UNSEPARATED by vowels be called A CONJUNCTION of consonants.

**सुप्रिडन्तं पदम् । १ । ४ । १४ ।**

**सुप्रमन्तिडन्तं च पदसंज्ञं स्यात् । इति संज्ञाप्रकरणम् ॥**

No. 20.—Let THAT WHICH ENDS IN “SUP” (No. 137). OR IN “TIS” (No. 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

So much for the chapter on terms. We now came to the conjunction of vowels.

**अच्सन्धिः ।**

**इको यणचि । ६ । १ । ७७ ।**

**इकः स्याने यण् स्यादचि संहितायां विषये । सुधी उपास्य इति स्थिते ।**

No. 21.—Instead of a letter denoted by the *pratyādhāra* IK, let there be one denoted by the *pratyādhāra* YAṆ, in each instance WHERE one denoted by the *pratyādhāra* ACH immediately follows.

In the case, for example, of the word *sudhī* (meaning “the intelligent”) followed by the word *upāsya* (“to be worshipped”).

It is to be observed that the foregoing aphorism consists solely of the three *pratyādhāras* *ik yaṇ* and *ach*, the first having the termination of the genitive or *sixth case*; the second, that of the nominative or *first case*; and the third, that of the locative or *seventh case*. The force of these terminations is to be ascertained from other aphorisms; because, although the author of the *Kaumudī*, in his *vṛitti* or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of *Pāṇini* must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three *pratyādhāras*, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term *pratyādhāra*, and speak of *yaṇ*, *ach*, &c. simply.

**तस्मिन्निति निर्दिष्टे पूर्वस्य । १ । १ । ६६ ।**

**सप्तमीनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणाव्यवहितस्य पूर्वस्य बोध्यम् ।**

No. 22.—WHEN A TERM IS EXHIBITED IN THE SEVENTH CASE (No. 137,) the operation directed is to be understood as affecting the state OF WHAT IMMEDIATELY PRECEDES that which the term denotes.\*

\* In the present instance, the term exhibited in the seventh case is *ach*. In the example *sudhī upāsyā*, the *u* of *upāsyā* is the vowel which that term denotes; and that which is to be affected is the final *ī* (*ik*) of *sudhī*, which immediately precedes the *u*. By the foregoing rule, *yaṇ* is to be substituted for the *ik*, but *yaṇ* is the common name of the four letters *y v r* and *l*, and the question occurs--which of these is to be the substitute? The next rule supplies the answer.

**स्थानेऽन्तरतमः । १ । १ । ५० ।**

**प्रसङ्गे सति सदृशतम आदेशः स्यात् । सु ध् य् उपास्य इति जाते ।**

No. 23.—When a common term is obtained as a substitute, let THE LIKEST of its significates, to that IN THE PLACE of which it comes, be the actual substitute.

Of the four letters denoted by *yaṇ*, *y*, being a palatal, is the likest to *ī*. Thus we have got *sudhyupāsyā*, which furnishes an occasion for another rule to come into operation.

**अनचि च । ८ । ४ । ४७ ।**

**अचः परस्य यरो द्वे वा स्तो न त्वचि ।**

No. 24.—Of *yar*, after *ach*, the reduplication is optional; BUT NOT IF ACH FOLLOW.

In *sudhyupāsyā* the *dha* is *yar* (this denoting all the consonants except *ha*), and it follows *u* (*ach*), and it is not followed by *ach*, being followed by *ya*. Therefore, if we make the optional reduplication, we get *suddhyupāsyā*. This calls another rule into operation.

**भलां जश् भशि । ८ । ४ । ५३ ।**

**स्पष्टम् । इति धकारस्य दकारः ।**

No. 25.—Instead OF the letters called JHAL there shall be JAŚ IF JHAŚ FOLLOW.

Thus, instead of the first *dha* (*jhal*) of *sudhyupāsyā*, since *dha*, (*jhaś*) follows it, there must be *jaś*; that is to say, *ja ba ga da* or *da*. Of these the likest (No. 23) is *da*. So, we get *suddhyupāsyā*; and the process might here terminate, did not another rule start an objection.

## संयोगान्तस्य लोपः । ८ । २ । २३ ।

संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात् ।

No. 26.—Let there be ELISION of the final OF THAT *pada* (No. 20) WHICH ENDS IN A COMPOUND CONSONANT.

In *suddhyupāsya* the *pada suddhy* ends with a compound consonant; and, according to the rule, the whole *pada* ought to disappear. The rule, however, is limited by the qualification that follows.

## अलोऽन्त्यस्य । १ । १ । ५२ ।

षष्ठीनिर्दिष्टान्तस्यादेशः स्यात् । इति प्राप्ते ।

No. 27.—Let the substitute take the place OF only THE FINAL LETTER of that which is denoted by a term exhibited in the genitive or sixth case.

An instance of elision (*lopa* No.7) is regarded by the Sanskrit grammarians as the *substitution of a blank*. So a blank is directed to be substituted for the *y*, the final letter of the word *suddhy*, which is denoted (in No. 26) by a term, in the genitive or sixth case, viz. "of that *pada* which ends in a compound consonant." But here *Kātyāyana* interferes, and remarks as follows:—

यणः प्रतिषेधो वाच्यः । सुद्धुपास्यः । मद्ध्वरिः ।

धातृशः । लाकृतिः ।

No. 28.—"The PROHIBITION of the rule (No. 26) in the case OF YAN SHOULD BE STATED."

So the elision does not take place, and the formation of the word *Suddhyupāsya* (a name of God—"He who is to be worshipped by the intelligent") is completed.

By a like process are formed the three words *Maddhwari* (a name of *Vishṇu*—"the foe of the demon *Madhu*,") *Dhātṛaṁśa* (a name of *Brahmā*—"a portion of *Vishṇu* the cherisher") and *lākṛiti* ("the form of the letter *lṛi*") in which the other letters denoted by *yan* are successively exhibited. The student, after making himself familiar with the process in the instance of *Suddhyupāsya*, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him.

We now proceed to consider the changes that depend upon the diphthongs (*ech*).

**एचोऽयवायावः । ६ । १ । ७८ ।**

**एचः क्रमादय् अय् आय् एते स्युरचि ।**

No. 29.—Instead OF ECH, when *ach* follows, let there be in due order, AY AV ÁY ÁV.

The due order is ascertained by the next rule.

**यथासंख्यमनुदेशः समानाम् । १ । ३ । १० ।**

**समसम्बन्धी विधिर्यथासंख्यं स्यात् । हरये । विश्वे । नायकः पावकः ।**

No. 30.—When a rule involves the case OF EQUAL NUMBERS of substitutes and of things for which these are to be substituted, let THEIR MUTUAL CORRESPONDENCE (or the assignment of each to each) be ACCORDING TO THE ORDER OF ENUMERATION.

Thus *ech* denotes the four diphthongs *e o ai ou*, and the four substitutes enumerated in the preceding rule are distributed among them—thus *ay* is the substitute of *e*, *av* of *o*, *áy* of *ai* and *áv* of *au*. Example: *hare+e=haraye* “to Hari,” *vishno+e=vishnave*, “to Vishnu,” *nai+aka=náyuka* “a leader,” *pu+aku=pávuka*, “purifier, i. e. “Fire.”

A similar change, under different circumstances, is directed by the next rule.

**वान्तो यि प्रत्यये । ६ । १ । ७९ ।**

**यकारदौ प्रत्यये परे ओदौत्तिरय् आय् एतौ स्तः । गव्यम् । नाव्यम् ।**

No. 31.—There shall be substituted WHAT ENDS IN V (viz. the two substitutes *av* and *áv*) for the corresponding *o* and *au*, WHEN AN AFFIX (No. 139) beginning with the letter YA FOLLOWS.

Thus *go+yam=gavyam* “belonging to a cow,” *nau+yam=návya* “belonging to a boat.”

The following *vártika* provides for a solitary case.

**अध्वपरिमाणे च । गव्युतिः ।**

No. 32.—“And when the compound is employed in the sense of a measure of distance,” the *o* of *go*, followed by *yúti* (though this is not an affix, No. 31) becomes *av*. Thus *go+yúti=gavyúti*, when it signifies “a distance of about four miles,” but the substitution does not take place when it signifies a “yoke of oxen” (*goyúti*).

**अदेङ्गुणः । १ । १ । २ ।**

**अत् एङ् च गुणसंज्ञः स्यात् ।**



No. 33.—Let short A and EĀ (that is to say *e* and *o*) be called GUṆA.

But why is the short *a* alone understood here in seeming contradiction to what was said in No. 17? The next rule will account for this.

**तपरस्तत्कालस्य । १ । १ । १० ।**

तः परो यस्मात् स च तान्परत्वोच्चार्यमः सप्तमकालस्यैव संज्ञा स्यात् ।

No. 34.—Let a vowel FOLLOWED BY THE LETTER *t*, and a vowel following the letter *t*, be the name only OF THE LETTER WHICH HAS THE SAME PROSODIAL LENGTH. (Nos. 9 and 17.)

The letter *a* is the representation of eighteen varieties (No. 17); but when it is followed by *t*, as in the preceding rule, it represents neither the long nor the prolated modifications.

**आहुणः । ६ । १ । ८१ ।**

अवर्णादचि परे पूर्वपरयोरेको गुणादेशः स्यात् । उपेन्द्रः । गङ्गादकम् ।

No. 35.—When *ach* comes AFTER A (or *á*), let GUṆA be the single substitute for both.

Example *upa + indra = upendra* (a name of *Krishna*—"born subsequently to *Indra*"); *gaṅgá + udakam = gaṅgodakam* ("the water of the Ganges").—In these examples the *guṇa e* is substituted for *a* and *i*, and the *guṇa o* for *á* and *u*, because the organs employed in the pronunciation of *e* (the throat and palate) are those severally employed in the pronunciation of *a* and *i* (Nos. 16 and 23); and the organs employed in the pronunciation of *o* (the throat and lips) are those severally employed in the pronunciation of *á* and *u*.

**उपदेशेऽनुनासिक इत् । १ । ३ । २ ।**

उपदेशेऽनुनासिकोऽनित्संज्ञः स्यात् । प्रतिज्ञानुनासिक्याः पाणिनीयाः ।  
लणसूत्रस्यावर्णेन सहेच्चार्यमाणो रेफो रत्नयोः संज्ञा ।

No. 36.—IN AN UPADEŚA (No. 5), let A NASAL vowel be called "IT" No. 7).

In *Pāṇini's* Grammar there is no visible sign of the nasality of a vowel—hence we can know a vowel to be nasal only from *Pāṇini's* explicitly asserting that it is so, or from our finding that he treats it in such a way that we must conclude he regarded it as nasal. When speaking of the *Śiva-sūtras*, it was mentioned that the vowel in the

*sūtra* *laṇ* is called "it." According to No. 8, therefore, this vowel may be employed as the final of a *pratyādhāra*, and the *ra* in the next rule (No. 27) is held to be this *pratyādhāra*, the name common to the two letters *ra* and *la*.

**उरण् रपरः । १ । १ । ५१ ।**

अ इति त्रिंशतः संज्ञेत्युक्तं तत्स्थाने योऽण् स रपरः सचेव प्रवर्त्तते ।  
 कृष्णाद्विः । तवल्कारः ।

No. 37.—AN, substituted IN THE PLACE OF RI, which (No. 17) is the representative of thirty varieties, is always FOLLOWED BY the *pratyādhāra* RA (No. 36). Example: *Kṛishṇa* + *riddhi* = *Kṛishṇarddhi* ("the growth of *Kṛishṇa*"), *tava* + *ṛikāra* = *tavalkāra* ("thy letter *ṛi*").—The *pratyādhāra* *aṇ* denotes *a*, *i* and *u*. The *a* in the two preceding examples is the *guṇa* directed by rule No. 35. [As examples of *i* and *u*, directed by other rules, we may notice *kṛi* + *ati* = *kirati*, "he seatters," and *dwaimātṛi* + *a* = *dwaimātura*, "having both a mother and a stepmother."] The *guṇa* substitute of *ṛi* is *a*, because *a*, like *ṛi* has only one organ of pronunciation, whereas *e* and *o*, having two each, are less like *ṛi* (No. 16).

**लोपः शाकल्यस्य । ८ । ३ । १६ ।**

अवर्णपूर्वयोः पदान्तयोर्यवयोर्वा लोपोऽपि परे ।

No. 38.—In deference to the opinion of ŚĀKALYA, let the ELISION be optional of the letters *ya* and *va* preceded by *a* or *ā*, and at the end of a *pada* followed by *aś*.

Thus *have iha*, by No. 39, becomes *harayihā*; then the *ya* at the end of the *pada* *haray*, being preceded by *a*, and followed by *i* (*aś*), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian Śākalya, the propriety of whose injunction Pāṇini does not deny, although he does not admit it to be absolutely obligatory. The form of expression *hara iha* would then appear to furnish occasion for the operation of rule No. 35—but the rule here following debars this.

**पूर्वत्रासिद्धम् । ८ । २ । १ ।**

संपादसप्ताध्यायौ प्रति त्रिपादसिद्धां त्रिपादामपि पूर्वं प्रति परं शास्त्र-  
 मसिद्धम् । हर इह । हरयिह । विष्ण इह । विष्णविह ।

NO. 39.—AS FAR AS CONCERNS WHAT PRECEDES THEM, the three last chapters of the Grammar of *Pāṇini* are AS IF THE RULES CONTAINED IN THESE THREE CHAPTERS HAD NEVER TAKEN EFFECT; and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of *Pāṇini* is divided into eight Lectures (*adhyāya*), each Lecture into four chapters (*pāda*), and each chapter into a number of succinct Aphorisms (*sūtra*). When the correct formation of a word is to be ascertained by the rules of this grammar, each *sūtra* is conceived to present itself, or to be found (*prāpta*), when an occasion for its operation occurs. Now in the case of *hara iha* (No. 38), an occasion for the operation of No. 35 occurs, because no consonant intervenes between the *a* and *i*. But the elision of the intervening consonant (*y*) was the effect of a rule (No. 38) which stands as the nineteenth aphorism in the third chapter of *Pāṇini's* eighth Lecture; and therefore, so far as rule No. 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect. Thus we have optionally *hara iha* or *harayiha* "to Hari here," and so also *vishṇa iha* or *vishṇaviha* "Oh Vishṇu ! here."

वृद्धिरादैच् । १ । १ । १ ।

आदैच्च वृद्धिसंज्ञः स्यात् ।

NO. 40.—Let LONG *Á* (No. 34), and *AI* and *AU*, be called *VRIDDHI*.

वृद्धिरेचि । ६ । १ । ८८ ।

आदेचि परे वृद्धिरेकादेशः स्यात् । गुणापवादः । ऋण्यौक्तवम् गङ्गायः ।  
देवैश्वर्यम् । ऋण्यौत्कप्यम् ।

NO. 41.—WHEN *ECH* FOLLOWS *a* let *VRIDDHI* be the single substitute for both.

This is a contradiction (*apavāda*), of the rule No. 35, which directs *guṇa* to be substituted in such a case. This rule takes effect, to the limitation of No. 35, because the latter has still a sphere left for its operation; whereas if No. 35 were always to take effect, the operation of the present rule would always be forestalled. Such a rule as the present is tantamount to an exception to a more general rule.

The Sanskrit Grammar acknowledges no irregularity, or exception to a rule—holding that a word which differs from all others of its class is “sui juris,” and must have a rule of its own. (No. 32.)

Thus we have *krishna + ekatvam = krishṇaikatvam* “oneness with Krishna,” *gangā + ogha = gangangha* “the torrent of the Ganges,” *deva + aiśwaryam = devaiśwaryam* “the divinity of a God,” *krishna + autkanṭhyam = krishṇautkanṭhyam* “a longing after Krishna.”

**एत्येधत्यूद्सु । ६ । १ । ८६ ।**

अवर्णादेजाद्योरेत्येधत्योऽकृष्टि च परे वृद्धिरेकादेशः स्यात् । उपैति । उपैधते । प्रष्टौहः । एजाद्योः किम् । उपेतः । मा भवान् प्रेदिधत् ।

No. 42.—WHEN the verbs ETI and EDHATI, in those forms which begin with *ech*, FOLLOW *a*, AND when the substitute ŪTH (No. 282) follows it, let *vṛiddhi* be the single substitute of the concurring vowels.

This rule limits No. 51, which had previously limited No. 35.

Hence we have *upa + eti = upaiti* “he comes near,” and *upa + edhate = upaidhate* “it increases.” In the example *prashṭhauhah* (the accusative or second case plural of *prashṭharāh* “a young steer training for the plough,”) the elements *prashṭha vāh* and *śas* are (by Nos. 137 156, 185, 282, 281, 5, and 283) brought to the form *prashṭha ūhah*, to which the present rule applies, the result being *prashṭhauhah*.

Why do we say (of the verbs *eti* and *edhati*) “in those forms which begin with *ech*?” Because other parts of these verbs, not beginning with *ech*, are not affected by this rule. Example: *upa + ita = upeta* “approached”—(No. 35); *mā bhavān predidhat = pra + ididhat*, “Let not your honour promote.”

**अक्षादूहिन्यामुपसंख्यानम् । अतौहिणी सेना ।**

No. 43.—“IT MAY BE ADDED that the substitution of *vṛiddhi* takes place also (No. 42) and not that of *guṇa*, WHEN ŪHINĪ FOLLOWS AKSH.” Thus *aksha + ūhinī = akshauhinī* “an army.”

**प्रादूहोढोढ्येव्येषु । प्रौहः । प्रौढः । प्रौढिः । प्रैवः । प्रैव्यः ।**

No. 44.—“AND the substitution of *vṛiddhi* takes place also (No. 42) WHEN PRA is FOLLOWED BY ŪHA ŪPHA ŪPHI ESHA and ESHYA. Thus *pra + ūha = prauha* “a good argument,” *pra + ūpha = prauḍha* “proud,” *pra + ūphi = prauḍhi* “audacity,” *pra + esha = praiśha* “sending,” *pra + eshya = praiśhya* “a servant.”

चते च तृतीयासमासे । सुखेन चतः सुखार्तः । तृतीयेति किम् । परमर्तः ।

No. 45.—“AND IF SHORT *ṛi* FOLLOW *a* IN A COMPOUND WORD the first member of WHICH HAS the sense of THE THIRD or instrumental CASE.”—Example: *sukha + ṛita = sukhārta* “affected by joy.” (Nos. 37, and 73.)—Why (do we say) “which has (the sense of) the third (or instrumental case)?” Because otherwise, as in the compound *parama + ṛita = paramārta* “last-gone,” this rule does not apply.

प्रवत्सतरकम्बलवसनार्णदशानामृणे । प्रार्णम् । वत्सतरार्णम् । इत्यादि ।

No. 46.—“AND WHEN *ṛiṇa* (‘a debt’) FOLLOWS *PRA VATSATARA KAM-BALA VASANÁ Ṛiṇa* and *DAŚÁ.*” Thus *prārṇa* “principal debt,” *vatsatarārṇa* “debt of a steer,” *kambalārṇa* “debt of a blanket,” *vasanārṇa* “debt of a cloth,” *ṛiṇārṇa* “debt of a debt, compound interest,” *Daśārṇa* “the river Dosaron or Dosarene” (No. 1341.)

उपसर्गाः क्रियायोगे । १ । ४ । ५६ ।

प्रादयः क्रियायोगे उपसर्गसंज्ञाः स्युः ।

No. 47.—Let *pra*, &c. (No. 48) WHEN PREFIXED TO A VERB be termed *upasargus*.

प्र । परा । अप । सम् । अनु । अव । निस् । निः । दुस् । दुः । वि । आङ् । नि । अधि । अपि । अति । सु । उत् । अभि । प्रति । परि । उप । एते प्रादयः ।

No. 48.—By “*PRA*, &c.” we mean THE FOLLOWING particles—*pra* “before,” *pará* “opposite,” *apa* “off,” *sam* “with,” *anu* “after,” *ava* “down,” *nis* or *nir* “out,” *dus* or *dur* “ill,” *vi* “apart,” *áś* “as far as,” *ni* “within” *ulhi* “over,” *api* “verily,” *ati* “beyond,” *su* “well,” *ut* “up,” *abhi* “opposite,” *prati* “back again,” *pari* “around,” *upa* “next to.”

भूवादयो धातवः । १ । ३ । १ ।

क्रियावाचिनो भवादयो धातुसंज्ञाः स्युः ।

No. 49.—Let verbal roots *BHÚ* “be” *VÁ* “blow” and THE LIKE be called *DHÁTU*.

उपसर्गादृति धातौ । ६ । १ । ६१ ।

अवर्णान्तादुपसर्गादृकारादौ धातौ परे वृद्धिरेकादेशः स्यात् । प्रार्द्धति

No. 50.—WHEN A *DHÁTU* (No. 49) BEGINNING WITH *ṛi* FOLLOWS AN UPASARGA (No. 47) ending ‘in *a* or *d*, let *vṛiddhi* be the single substitute for both. Thus *pra + ṛichchhati = prārchchhati* “he goes on rapidly.”

**एङि पररूपम् । ६ । १ । ६४ ।**

आदुपसगादङाद। धातो पररूपमेकादेशः स्यात् । प्रेजते । उपोषति ।

No. 51.—WHEN a *dhātu* BEGINNING WITH *ÉN* FOLLOWS an *upasarga* ending in *a* or *á*, let the single substitute for both be THE FORM OF THE SUBSEQUENT vowel. Thus *pra+ejate=prejate* “he trembles,” *upa+oshati=uposhati* “he sprinkles.”

**अचोऽन्त्यादि टि । १ । १ । ६४ ।**

अचां मध्ये योऽन्त्यः स आदिर्यस्य तट्टिसंज्ञं स्यात् ।

No. 52.—Let the final portion of a word, BEGINNING WITH THE LAST OF THE VOWELS in the word, be called *ṭi*.

शकन्श्चादिषु पररूपं वाच्यम् । तच्च टेः । शकन्त्युः । कर्कन्त्युः । मनीषा । लाङ्गलीषा । आकृतिगणोऽयम् । मार्तण्डः ।

No. 53.—“IT SHOULD BE STATED that THE FORM OF THE SUBSEQUENT vowels takes the place of both IN *ŚAKANDHU* &c.

Thus *śaka+andhu=śakandhu* “a sort of potherb,” *karka+andhu=karkandhu* “the jujube,” *lāṅgula+īsha=lāṅgalīsha* “the handle of a plough,” *mārta+aṇḍa=mārtaṇḍa* “the sun,” *manas+īshá=manīshá* “intellect.”

This is a class of compound words, the fact of a word's belonging to which is known only from its form, *a posteriori*, and is not discoverable by any consideration of its constituent parts *a priori*.

**ओमाङोश्च । ६ । १ । ६५ ।**

ओमि आङि चात् पररूपमेकादेशः स्यात् । शिवायोनमः । शिवेहि ।

No. 54.—AND WHEN the mystic syllable *OM*, OR the *upasarga* *ÁŚ* (No. 47.) follows *a* or *á*, let the single substitute be the form of the subsequent.

Example: *Śiváya+om=namah Śiváyoṇnamah* “adoration to Siva !”; *Śiva+á+ihī=Śivehī* “oh Śiva, come.” (Nos. 5, 55, and 35.)

**अकः सवर्णे दीर्घः । ६ । १ । १०१ ।**

अकः सवर्णेऽचि परे पूर्वपरयोर्दीर्घे एकादेशः स्यात् । दैत्यारिः । श्रीशः ।

विष्णुदयः । हेतुकारः ।

No. 55.—WHEN A HOMOGENEOUS VOWEL FOLLOWS *AK*, let the corresponding LONG vowel be the substitute for both.

Example: *daitya + ari = daityāri* "a foe of the demons," (a name of *Vishṇu*), *śrī + īśa = śrīśa* "the lord of *Śrī*," *Vishṇu + udaya = Vishṇūdaya* "the rise of *Vishṇu*," *hotṛi + lṛikāra = hotṛikāra* "the letter *lṛi* of the officiating priest." (No. 16.)

**एङः पदान्तादति । ६ । १ । १०६ ।**

**पदान्तादेङोऽति परे पूर्वह्रस्वमेकादेशः स्यात् । हरेऽव । विष्णोऽव ।**

No. 56.—AFTER *EN* FINAL IN A PADA (No. 20) IF SHORT A come, let the single substitute for both be the form of the precedent vowel.

Example: *hare + ara = hare'va* "Oh Hari!—off;" *vishṇo + ava = vishṇo'va* "Oh Vishṇu! off—". A character termed *arddhakāra*, or "half the letter *a*," is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases.

**सर्वत्र विभाषा गोः । ६ । १ । १२२ ।**

**लोके वेदे चैदन्तस्य गोरति वा प्रकृतिभावः पदान्ते । गो अयम् । गोऽयम् । एङन्तस्य किम् । चित्रायम् । पदान्ते किम् । गोः ।**

No. 57.—EVERYWHERE, both in secular and sacred writing, THE ORIGINAL OF the word GO ("a cow,") being a *pada* ending in *EN*, may be optionally retained before *u*.

Example: *Go + agram = go agram* or *go'gram*, "a multitude of cows." "Why ending in *en*?" Because the word *go*, at the end of the compound word *chitrāgu* ("having a brindled cow,") where, in the neuter, it ends in *u* (Nos. 269 and 275), has not the option of remaining unchanged. So *chitrāgu + agram = chitrāguagram* "a multitude of brindled cows," (No. 21.) Why "being a *pada* so ending?" Because, though it end in *en*, the rule does not apply unless the word *go* be a *pada* (No. 20), so that, in forming the ablative or fifth case, (by Nos. 137, 155, 36, 124, and 111,) we have *go + ah = goh* (by No. 193.)

**अनेकाल् शित् सर्वस्य । १ । १ । ५५ ।**

**इति प्राप्ते ।**

No. 58.—Let a substitute CONSISTING OF MORE THAN ONE LETTER, or CONTAINING AN INDICATORY PALATAL *ś*, take the place OF THE WHOLE of the original expression.

**डिञ्च । १ । १ । ५३ ।**

**डिदनेकालप्यन्त्यस्यैव स्यात् ।**

No. 59.—AND let THAT WHICH HAS AN INDICATORY *ś*, even though it consist of more than one letter, take the place of the final letter only of the original expression.

**अवङ् स्फोटायनस्य । ६ । १ । १२३ ।**

पदान्ते एङन्तस्य गोरवङ् वाऽचि । गोऽयम् । गवायम् । पदान्ते किम् । गवि

No. 60.—According to the opinion of SPHOTÁYANA, AVAṆ may the substitute of *go* at the end of a *pada* ending in *en* if *ach* follow.

Thus we may have *go + agram = gavágram* "a multitude of cows" (Nos. 59, 5, and 55) as well as *go'gram* (No. 57.) Why "at the end of a *pada*?" Because *go + hi = gavi* "in a cow"—(Nos. 137, 155, and 29.)

**इन्द्रे च । ६ । १ । १२४ ।**

गोरवङ् स्यादिन्द्रे । गवेन्द्रः ।

No. 61.—AND IF the word INDRA FOLLOW, let *avañ* (No. 60) be the substitute of *go*. Thus *go + indra = gavendra* "lord of kine"—(a name of *Kṛishṇa*.)

**दूराद्भूते च । ८ । २ । ८४ ।**

दूरात् संबोधने वाक्यस्य टेः प्रुतो वा ।

No. 62.—AND IN CALLING to a person FROM A DISTANCE, the substitution of the prolated modification (No. 9) of the *ti* (No. 52) is optional.

**मुतप्रगृह्या अचि नित्यम् । ६ । १ । १२५ ।**

एतेऽचि प्रकृत्या स्युः । आगच्छ कृष्ण ३ अत्र गौश्चरति ।

No. 63.—Let PROLATED (No. 9) AND EXCEPTED (No. 64) vowels WHEN ACH FOLLOWS, INVARIABLY remain unaltered.

Example: *dyachehha kṛishṇá atra gauścharati* (Come *Kṛishṇa*! "the cow is feeding here.")

**ईदूदेद् द्विवचनं प्रगृह्यम् । १ । १ । ११ ।**

ईदूदेदन्तं द्विवचनं प्रयत्नं स्यात् । हरो एतौ । विष्णू इमौ । गङ्गे अमू ।

No. 64.—Let A DUAL case-affix (No. 142) ENDING in LONG *i*, *ú*, OR *e*, be PRAGRIHYA (No. 63.)

Example: *harí etau* "these two *Havis*," *viṣṇú imau* "these two *Vishṇus*," *gaṅge amú* "those two rivers *Ganges*."



**अदसो मात् । १ । १ । १२ ।**

अस्मात् परावीदूतो प्रष्टौ स्तः । अमी ईशाः । रामकृष्णवाम् आसात् ।  
मात् किम् । अमुकेऽत्र ।

No. 65.—Let *í* and *ú* coming AFTER the M OF the words ADAS (No. 386) be *pragrihya* (No. 63.)

Example : *amí úśáh* "those lords," *Rámakṛishṇávamú áśáte* "*Ráma* and *Kṛishṇa*, those two are present."—Why do we say "after the *m*?" Because in the example *amuke + atra = amuke'tra* "those here," the *e*, preceded not by *m* but by the *k* of *akrah* (No. 1321,) is not *pragrihya*, which it would have been, by the influence of No. 64, which includes *e* as well as *í* and *ú*, and from which the word "dual" is not supplied here, else this rule would be useless.

**चादयोऽसत्त्वे । १ । ४ । ५७ ।**

अद्रव्यार्थोच्चादयो निपाताः स्युः ।

No. 66.—Let CHA, &c. NOT SIGNIFYING SUBSTANCES (*dravya*,) be called *nipátas*.

**प्रादयः । १ । ४ । ५८ ।**

एतेऽपि तथा ।

No. 67.—And so let PRA, &c. (Nos. 48 and 66.)

**निपात एकाजनाङ् । १ । १ । १४ ।**

एकोऽज् निपात आङ्वर्जः प्रष्टव्यः । इ इन्द्रः । उ उमेशः । वाक्यस्मरण-  
योरङित् । आ एवं नु मन्यसे । आ एवं किल तत् । अन्यत्र ङित् । ईषदु-  
ष्याम् । ओष्णम् ।

No. 68.—Let ANY NIPÁTA (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the *nipáta áś*, be *pragrihya* (No. 64.)

Example : *i indra* "oh *Indra* !" *u uméśa* "oh lord of *Umá* !" The *nipáta á*, as an interjection either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicatory *ñ*, and therefore is not subject to the exception enjoined above. Example, *á evainu manyase* "Now thou thinkest so, not having always thought so;" *á evan kila tat* "Ah!—now I recollect,—it is just so." Elsewhere, that is to say when it implies diminution, the *á* has an indicatory *ñ*, and is the subject of the exception above enjoined. Example, *áñ + ushñam = oshñam* "a little warm." (Nos. 5 and 35.)—

ओत् । १ । १ । १५ ।

ओदन्तो निपातः प्रयुह्यः । अहो ईशाः ।

No. 69.—A *nipāta* ending in o is *pragrihya* (No. 64.)

Example : *aho īśāh* "Ho lords!"

संबुद्धौ शाकल्यस्येतावनार्षे । १ । १ । १६ ।

संबुद्धिनिमित्तक ओकारो वा प्रयुह्योऽवैदिक इतौ परे । विष्णो इति ।  
विष्णविति ।

No. 70.—In deference to the opinion OF ŚĀKALYA let o IN THE VOCATIVE SINGULAR WHEN FOLLOWED BY the word ITI, NOT IN THE VEDA, be optionally *pragrihya* (No. 64.) So we may have either *viṣṇo iti* by this rule, or *viṣṇaviti* by No. 29, or *viṣṇu iti* by the further operation of the optional rule No. 38. "'Oh Viṣṇu!' thus, &c."

मय उजो वो वा । ८ । ३ । ३३ ।

मयः परस्योजो वो वाऽचि । किमुक्तम् । किमु उक्तम् ।

No. 71.—Instead OF the affix UN, (that is to say the indeclinable affix u,) AFTER the *pratyāhāra* MAY, if *ach* follow, there is OPTIONALLY v. Example, *kim+u+uktam=kimvuktam* "whether said," or *kimu uktam* (No. 68.)

इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च । ६ । १ । १२७ ।

पदान्ता इको ह्रस्वा वा स्युरसवर्णेऽचि । ह्रस्वविधिसामर्थ्याच्च स्वरसंधिः ।  
चक्लि अत्र । चक्त्रयत्र । पदान्ता इति किम् । गौर्या ।

No. 72.—And, in deference to the opinion OF ŚĀKALYA, WHEN A HETEROGENEOUS vowel FOLLOWS, let there be THE SHORT instead OF IK at the end of a *pada*.

As this injunction of shortening must not be an entirely abortive rule, the vowels shall not undergo a further change (as No. 21 would otherwise cause them to do). Example, *chakri+atra=chakri atra* "the discus-armed Viṣṇu here." On the alternative of not shortening the vowel, we have *chakri+atra=chakryatra* (by No. 21). Why "at the end of a *pada*"? In the example *gauri+au=gauryan* "two goddesses Gauri," there is no option (No. 21) the word ending in i not being a *pada*. (From No. 20 we learn what constitutes a *pada*, but

how to ascertain that a word is a *pada*, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a *pada* only, or also to other forms of speech.)

**अथो रहाभ्यां द्वे । ८ । ४ । ४६ ।**

**अचः पराभ्यां रेफहकाराभ्यां परस्य यरो द्वे वा स्तः । गौर्यौ ।**

No. 73.—Of *yar*, that is to say, of all the consonants except *ha*, AFTER the letters RA or HA FOLLOWING ACH, REDUPLICATION is optional. Hence we may write *gauryyau* or *gauryan* “two goddesses *Gauri*.”

**न समासे । व्राण्यश्वः ।**

No. 74.—The option of shortening (No. 72) does NOT hold IN A COMPOUND word. Example, *vápi+áśva=vápyaśva* “a horse that can walk on water,” where the application of No. 21 is imperative.

**ऋत्यक्ः । ६ । १ । २१८ ।**

**अति परे पदान्ता अकः प्राग्वृद्धा । ब्रह्म अषिः । ब्रह्मर्षिः । पदान्ताः किम् । आर्च्छत् ।**

No. 75.—AK (that is to say, *a* or *á* in addition to the other vowels in (No. 72) final in a *pada* may optionally take the short substitute as stated above (No. 74) WHEN short *ri* FOLLOWS. Example, *brahmá+rishi=brahmarishi* or *brahmarshi* “a divine saint.” (Nos. 35 and 37).—Why “final in a *pada*”? Because, to the word *árechhat* “he was going,” where the *á* is not final in a *pada* (being an augment derived from No. 478) the option of this rule does not extend; so we have *á+rechhat=árechhat* by No. 218. We now proceed to

THE CONJUNCTION OF CONSONANTS.

**स्तोः शुचुना शुचुः । ८ । ४ । ४० ।**

**सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः । रामश्चेति । रामश्चिनेति । सच्चित् । शार्ङ्गिञ्जय ।**

No. 76.—In the room OF SA AND TU (that is to say, these five dentals *tu tha da dha na*, No. 17) when they come in contact WITH ŚA AND CHU, (that is to say, these five palatals *cha chha ja jha ña*), there are ŚA AND THE PALATAIS.” Example, *rámas+śete=rámaśśete* “*Ráma* sleeps,” *rámas+chinoti=rámaśchinoti* “*Ráma* collects,” *sad+chit=*

*sachchit* "pure reason," (No. 90.) *śārṅgin+jaya*=*śārṅginjaya*, "Oh *Vishṇu* be thou victorious."

**शात् । ८ । ४ । ४४ ।**

**शात् परस्योक्तं न । विश्नः । प्रश्नः ।**

No. 77.—This (No. 76) is not said of a dental which comes AFTER ŚA. Example, in *viś+na*=*viśna* "lustre," *praś+na*=*praśna* "a question," no alteration takes place.

**ष्टुना ष्टुः । ८ । ४ । ४१ ।**

**स्तोः ष्टुना योगे ष्टुः । रामषष्ठः । रामष्टीकते । पेष्टा । तट्टीका । चक्रिण्टौकसे ।**

No. 78.—In the room of *sa* and *tu* (No. 76) when they come IN CONTACT WITH SHA and ṬU, (that is to say, the cerebrals *tu tha da dha na*), there are *shu* and *ṭu*, (that is to say, there is a cerebral substitute).—Example, *rāmas+shashṭha*=*rāmashshashṭha* "*Rāma* sixth," *rāmas+ṭikate*=*rāmashṭikate* "*Rāma* stands," *pesh+ṭā*=*peshṭā* "a grinder," *ṭat+ṭikā*=*ṭaṭṭikā* "a comment on that" (No. 90), *chakrin+ḍhaukase*=*chakriṇḍhaukase* "Oh discus-armed! thou goest."

**न पदान्ताट्टोरनाम् । ८ । ४ । ४२ ।**

**पदान्ताट्टवर्गात् परस्यानामः स्तोः ष्टुर्न स्यात् । षट् सन्तः । षट् ते । पदान्तात् किम् । ईट्टे । टोः किम् । सर्पिष्टमम् ।**

No. 79.—AFTER ṬU (No. 78) FINAL IN A PADA the change of a dental to a cerebral, EXCEPT in the case of the affix NĀM, shall not take place.

Example: *shuṭ+stantu*=*shuṭsantu* "six good,"—(No. 90), *shuṭ+te*=*shuṭte* "they six,"—Why "final in a *pada*?" Compare *ṛḍ+te*=*ṛṭte* "he praises," where it is not so. Why only, "after *ṭu*?" Because the cerebral *sha* is not included. Example: *surpiśh+ṭama*=*surpiśhṭama* "most excellent clarified butter."

**अनाम्नवतिनगरीणामिति वाच्यम् । षण्णाम् । षण्णवतिः । षण्णवर्गः ।**

No. 80.—"IT SHOULD BE STATED that NAVATI and NAGARĪ as well as NĀM are NOT prevented by No. 29 from undergoing the cerebral change.

Example: *shuṭ+nām*=*shuṭnām* "of six," *shuṭ+navati*=*shuṭnavati* "ninety six," *shuṭ+nagaryah*=*shuṭnagaryah* "six cities," whose names are feminine.

तोः षि । ८ । ४ । ४३ ।

न ङत्वम् । सन्षष्ठः ।

No. 81.—In the room OF TU (No. 76) there is not a cerebral substitute WHEN SHA FOLLOWS. Example: *san + shashṭha* = *sanshashṭha* “being sixth.”

भलां जघोऽन्ते । ८ । २ । ३६ ।

पदान्ते भलां जशः स्युः । वागीशः ।

No. 82.—In the room OF JHAL, (that is to say, of any consonant except a semi-vowel or a nasal), let there be JAŚ, (that is to say, a soft unaspirated consonant) AT THE END of a *pada*.

Example: *vák + íśa* = *vágíśa* “the god of speech,” a name of *Vrihaspati*.

यरोऽनुनासिकेऽनुनासिको वा । ८ । ४ । ४५ ।

यः पदान्तस्यानुनासिके परेऽनुनासिको वा स्यात् । एतन्मुरारिः । एतद्-  
मुरारिः ।

No. 83.—In the room OF YAR final in a *pada*, WHEN A NASAL FOLLOWS, there may be OPTIONALLY A NASAL.

Example: *etad + murári* = *etanmurári* or *etadmurári* “that *Vishnu*.”

प्रत्यये भाषायां नित्यम् । तन्मात्रम् । चिन्मयम् ।

No. 84.—“WHEN it is a PRATYAYA (No. 139) that FOLLOWS IN SECULAR LANGUAGE, the preceding rule (No. 83) is ABSOLUTE.”

Example: *tut + m'itram* = *tunmátram* “merely that,” “a primary element,” *chit + mayam* = *chinmayam* “formed of intellect.”

तेर्लि । ८ । ४ । ६० ।

परसवर्णः । तल्लयः । विद्वाल्लिखति । नस्यानुनासिको लः ।

No. 85.—In the room OF TU (No. 76) WHEN the letter LA FOLLOWS, one homogeneous with the latter is substituted.

Example: *tut + laya* = *tallaya* “its destruction.” The *la* substituted for *na* is a nasal *la* (No. 17). This is sometimes indicated by writing over it the mark *chandra-vindu* as in *vidwán + likhati* = *vidwálikhati* “the learned man writes.”

उदः स्यास्तम्भोः पूर्वस्य । ८ । ४ । ६१ ।

**उदः परयोः स्यास्तम्भोः पूर्वसवर्णः ।**

No. 86.--AFTER UD, in the room OF the words *sthá* AND *stambha*, the substitute is a letter belonging to the class OF THE PRIOR.

Thus, suppose we have to put together *ud*+*sthánam*:—the aphorism, without the gloss, exhibits to us the word *ud* in the ablative or *fifth* case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (*paribhāṣá*) here follows.

**तस्मादित्युत्तरस्य । १ । १ । ६७ ।**

**पञ्चमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेणाव्यवहितस्य परस्य ज्ञेयम् ।**

No. 87.—An operation caused by the exhibition of a term in THE ablative or FIFTH CASE, shall be understood to enjoin the substitution of something in the room OF THAT WHICH immediately FOLLOWS the word denoted by the term.

Therefore the substitution of the letter *ḍ* enjoined by No. 86 is to be in the room of the words *sthá* and *stambha*. This again is qualified (as No. 26 by No. 27) by the following maxim.

**आदेः परस्य । १ । १ । ५४ ।**

**परस्य यद्विहितं तत् तस्यादेर्बोध्यम् । इति सस्य यः ।**

No. 88.—That which is enjoined to come in the room OF WHAT FOLLOWS is to be understood as coming in the room only OF THE FIRST letter thereof.

Therefore, in the example *ud*+*sthánam* (No. 86) a dental letter is to be substituted for the *s*; and the dental which, like *s*, has the characters of *vivára* and *maháprána* (No. 16), that is to say which is both hard and aspirated—viz. *th*—is the proper letter of the set. (No. 23). Thus we have *ud*+*thsthánam*, which comes within the scope of the next rule.

**भरो भरि सवर्णे । ८ । ४ । ६५ ।**

**हलः परस्य भरो वा लोपः सवर्णे भरि ।**

No. 89.—There is optionally elision OF JHAR, preceded by a consonant, WHEN A HOMOGENEOUS JHAR FOLLOWS.

Thus we may have *ud*+*thsthanam* as well as *ud*+*ththsthanam*, to each of which the following rule applies.

खरि च । ८ । ४ । ५५ ।

खरि.भलां चरः स्युः । इत्युदो दस्य तः । उत्थानम् । उत्तम्भनम् ।

No. 90.—AND WHEN KHAR FOLLOWS, let there be *char* in the room of *jhal*. Therefore, in the example in No. 89, the soft *d* is changed to the hard and we have *utthānam* or *utththānam* “uprising;” and so (No. 86) by the same process, *uttambhanam* “upholding.”

भयो होऽन्यतरस्याम् । ८ । ४ । ६२ ।

भयः परस्य हस्य वा पूर्वत्वर्णः । नादस्य घोषस्य संवारस्य महाप्राणस्य तादृशो वर्गचतुर्थः । वाग्घरिः । वाग्हरिः ।

No. 91.—In the room OF the letter HA, AFTER JHAY, there is OPTIONALLY a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ha* (No. 16). Thus *vāg + havi* may be written *vāgghari* “eloquent”——“a lion in discourse.”

शश्छोऽटि । ८ । ४ । ६३ ।

भयः परस्य शस्य छो वाऽटि । तद् शिव इत्यत्र दस्य चुत्वेन जकारे कृते खरि चेति जकारस्य चकारः । तच्छिवः । तच्शिवः ।

No. 92.—In the room OF the palatal ŚA preceded by *jhay*, there is optionally the letter CHHA WHEN AT FOLLOWS.

Example: *tul + śiva*, by this rule, optionally becomes *tul + chhiva*, and then, by Nos. 76 and 90, *tuchchhiva*; on the other alternative (by Nos. 76 and 90), it becomes *tuchśiva* “that Śiva.”

हृत्वममीति वाच्यम् । तच्छ्लोकेन ।

No. 93.—IT SHOULD BE STATED that the foregoing rule applies not merely when *at* follows but WHEN AM (a more comprehensive *pratyāhāra*) FOLLOWS. Thus we have *tul + ślokena* = *tuchchhlokena* “by that couplet,” where the *ś* is followed by *l*.

मोऽनुस्वारः । ८ । ३ । २३ ।

मान्तस्य पदस्यानुस्वारो हलि । हरि वन्दे ।

No. 94.—In the room of the letter M final in a *pada* (or, as the gloss, trusting to No. 27, words it, “in the place of a *pada* which ends in *m*,”) there is ANUSWĀRA when a consonant follows.

Example: *harim + vandē* = *harinvande* “I salute Vishnu.”

**नशापदान्तस्य भलि । ८ । ३ । २४ ।**

**नस्य मस्य चापदान्तस्य भल्यनुस्वारः । यशांसि । आक्रंस्यते ।\***

No. 95.—AND also in the room OF the letter NA and *na* NOT FINAL IN A PADA, WHEN JHAL FOLLOWS, there is *anuswára*.

Example: *yaśán + si = yaśánsi* "glories;" *ákrām + syate = ákrāṁsyate*, "he will subdue."

**अनुस्वारस्य ययि परसवर्णः । ८ । ४ । ५८ ।**

**शान्तः ।**

No. 96.—In the room OF ANUSWÁRA, WHEN YAY FOLLOWS, a letter HOMOGENEOUS WITH THE LATTER is substituted.

Example: *śán + ta = śánta* "quiet."

**वा पदान्तस्य । ८ । ४ । ५९ ।**

**त्वङ्करोषि । त्वं करोषि ।**

No. 97.—In the room OF *anuswára* FINAL IN A PADA, the substitution (enjoined by No. 96, is OPTIONAL.

Example: *twāṅkaroshi* or *twāṅ karoshi* "thou doest."

**मो राजि समः कौ । ८ । ३ । २५ ।**

**क्विबन्ते राजतौ परे समो मस्य म एव स्यात् । सम्राट् ।**

No. 98.—Let the letter M itself be in the room OF the *m* of the particle SAM (No. 48) WHEN the word RÁJ FOLLOWS, ENDING IN the technical affix KWIP (No. 855).

Example: *sam + rát = samrát* "a great king."

**हे मपरे वा । ८ । ३ । २६ ।**

**मपरे हकारे परे मस्य मो वा । किम् हलयति । किं हलयाति ।**

No. 99.—WHEN the letter H FOLLOWS, being itself FOLLOWED BY *m*, the substitute for a preceding *m* is optionally *m* itself.

Example: *kimhmalayati* or, by No. 94, *kin hmalayati* "what does he cause to shake?"

**\*यवलपरे यवला वा । क्रियँह्यः । किं ह्यः । क्रिवँहलयति । किं हलयति । किलँह्लादयति । किं ह्लादयति ।**

No. 100.—WHEN the letter *h* follows, being itself FOLLOWED BY the letters Y, V, or L, the substitute for a preceding *m* is optionally Y, V.,



or L." (No. 30). Example, *kīyhyah* or by No. 94, *kin hyah* "what does it matter about yesterday?" *kīlhwalayati* or *kin hwalayati* "what does he cause to shake?" *kīlhlādayati* or *kin hlādayati* "what gladdens?"

नपरे नः । ८ । ३ । २७ ।

नपरे हकारे मस्य नो वा । किन् हुते । किं हुते ।

No. 101.—WHEN the letter *h* follows, being itself FOLLOWED BY the letter *N*, the substitute for a preceding *m*, is optionally *N*.

Example : *kinhnute*, or, substituting *unusvdrū*, (No. 94) *kin hnute* "what withholds?"

डः सि धुद् । ८ । ३ । २८ ।

डात् परस्य सस्य धुडा ।

No. 102.—DHUṬ is optionally the augment (*āgama*) OF the dental *s* WHEN IT FOLLOWS the cerebral *p*,—as in the example *shaṭ santah* "being six." A question here arises as to where the augment is to be placed,—with reference to which we find the following direction.

आद्यन्तौ टकितौ । १ । १ । ४६ ।

टित्कितौ यस्योक्तौ तस्य क्रमादाद्यन्तैः स्तः । षट् सन्तः । षट् त्सन्तः ।

No. 103.—Of whatsoever the augments enunciated are distinguished by an INDICATORY Ṭ OR K, they PRECEDE OR FOLLOW it accordingly. The augment of *s*, enunciated in No. 102, is distinguished by an indicatory ṭ (No. 5); the augment is therefore to precede the *s*. The ṭ is elided by Nos. 5 and 7, and the vowel by Nos. 36 and 7, and, the *dh* being changed to *t* by No. 90, we got *shaṭt-santah*, or, without the augment (No. 102), *shaṭsantah* "being six."

ङ्गोः कुक् दुक् शरि । ८ । ३ । २९ ।

वा स्तः । प्राह् षष्ठः । प्राह्वष्ठः । सुगण् षष्ठः । सुगण्ट् षष्ठः ।

No. 104.—OF ŚA AND ṆA respectively, WHEN ŚAR FOLLOWS, there are optionally the augments KUK and ṬUK. The indicatory *k* shows that the augment follows the letter (No. 103). Example : *prān shashṭha* or *prāṇkshashṭha* "sixth anterior," *sugaṇ shashṭha* or *sugaṇṭshashṭha* "sixth numerator."

नश्च । ८ । ३ । ३० ।

नान्तात् प्रस्य सस्य धुङ् । सन् त्सः । सन् सः ।

No. 105.—AND of the dental *s*, AFTER WHAT ENDS IN *N*, the augment *dhut* (No. 102) is optional.

Example: *san tsah* or *san sah* "he being."

शि तुक् । ८ । ३ । ३१ ।

पदान्तस्य नस्य शे परे तुम्बा । सञ्चम्भुः । सञ्चम्भुः । सञ्चशम्भुः । सञ्चशम्भुः ।

No. 106.—Of *n* final in a *paṭu* there is optionally the augment *TUK*, WHEN the palatal *ś* FOLLOWS. Example: *san + t + śambhu* = *sanchelkhambu* (Nos. 92 and 76), which, by the optional elision of the *ch* (No. 89) may become *sañchhambu* ("the good *Śambhu*, or *Śiva*"). *Sañchśambhu* (No. 92). Without the augment, we have *sañśambhu* by No. 76.

ङमो ह्रस्वादचि ङमुण् नित्यम् । ८ । ३ । ३२ ।

ह्रस्वात् परो यो ङम् तदन्तं यत् पदं तस्मात् परस्याचो नित्यं ङमुट् स्यात् । प्रत्यङ्गात्मा । सुगण्णीशः । सञ्च्युतः ।

No. 107.—WHEN A VOWEL comes AFTER a *paṭu* ending in *śAM* preceded by a short vowel, the augment *śAMUṭ* shall INVARIABLY be applied.

The name of this augment is derived from the *pratyāhāraśāstram*, so that (by No. 30) it is understood to imply the reduplication of the nasal.

Example: *pratyāñ + ātmā* = *pratyāññātmā* "soul evidently existent," *sugan + īśa* = *suganñīśa* "the lord of an excellent class," *san + achyuta* = *sannachyuta* "existing *Vishnu*."

समः सुटि । ८ । ३ । ५ ।

समो हः सुटि ।

No. 108.—In place OF the particle *SAM*, WHEN *SUṬ* FOLLOWS there is *ru*.

For example, having got *sam + suṭ + karttā*, this rule, after the indicatory letters (by Nos. 36 and 7) have been elided, gives *sar + s + karttā*.

अत्रानुनासिकः पूर्वस्य तु वा । ८ । ३ । २ ।

अत्र ह्रस्वकारणे रोः पूर्वस्यानुनासिको वा ।

No. 109.—BUT HERE, in the division of the grammar where *ru* is the subject of discussion, THE NASAL FORM IS OPTIONALLY the substitute OF WHAT PRECEDES *ru*.

Thus, in the example under rule No. 108, the *a* of *sar* is optionally nasal, and this may be indicated by the mark *chandravinulu* (No 85).

अनुनासिकात् परोऽनुस्वारः । ८ । ३ । ४ ।

अनुनासिकं विहाय रोः पूर्वस्मात् परोऽनुस्वारागमः ।

No. 110.—AFTER what precedes *ru*, if we omit to substitute THE NASAL (of which the option is afforded by No. 109) ANUSWÁRA shall be the augment.

Thus, in the example under No. 108, if we do not substitute the nasal by No. 109, we must write *anuswára* as an augment.

खरवसानयोर्विसर्जनीयः । ८ । ३ । १५ ।

खर्यवसाने च पदान्तस्य रस्य विसर्गः ।

No. 111.—Instead of the letter *r* final in a *pada*, there is VISARGA, WHEN KHAR FOLLOWS OR when there is A PAUSE (No. 144).

So the *r* in the example under No. 108 is changed to silent *h*; thus *sanh* + *s* + *karttá*.

सम्पुङ्गानां सो वक्तव्यः । संस्कृता । संस्कृता ।

No. 112.—“Instead OF SAM (No. 108) and also of the words PUM and KÁN, the substitution of *s* (for *visarga* by No. 122) SHOULD BE STATED to be invariable (to the exclusion of the optional retainment of *visarga* suggested by No. 123).”

Thus the example under No. 108 becomes *sansskarttá* (“one who completes”), the *n* representing either the sign of nasality (No. 109) or *anuswára* (No. 110).

पुमः खय्यम्परे । ८ । ३ । ६ ।

अम्परे खयि पुमो रुः । पुँस्कोकिलः । पुंस्कोकिलः ।

No. 113.—Instead OF the word PUM, WHEN KHAY FOLLOWED BY AM FOLLOWS it, there is *ru*.

Example: *pum* + *kokila* = *punskokila* “a male cuckoo,” where the *n* represents either the sign of nasality (No. 109) or *anuswára* (No. 110). See also Nos. 111 and 112.

नष्टव्यप्रशान् । ८ । ३ । १ ।

अमपरे छवि नान्तस्य पदस्य रुः ।

No. 114.—Instead OF *N* final in a *pada*, EXCEPTING the *N* in the word *PRÁŚAN*, WHEN *CHHAV* FOLLOWS, followed by *am*, there shall be *ru*.

For example : *chakrín + tráyaswa*—here *n* is final in a *pada*, and *chhav* (*t*) follows, followed by *am* (*r*); hence the *n* becomes *r*, which by No. 111, becomes *visarga* before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by *anuswára*, according to No. 110.

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

खरि । चक्रिंस्त्रायस्व । चक्रिंस्त्रायस्व । अप्रशान् किम् । प्रशान् तनोति । पदस्येति किम् । हन्ति ।

No. 115.—Instead OF *VISARGA*, let there be the letter *s*, when *khar* (a hard consonant) follows. By this rule, in addition to No. 114, *chakrín + tráyaswa* becomes *chakrínstráyaswa* "Oh discuss-armed! preserve," where the *n* represents either the nasal (No. 109) or *anuswára* (No. 110). Why did we say, in No. 114, "excepting the *n* in the word, *práśan*?" Because that rule does not apply to such an instance as *práśan tanoti* "the quiet man spreads." And why "final in a *pada*?" Because it does not apply to such a case as *han + ti = hanti* "he kills," where *han* is not a *pada*.

नृन् पे । ८ । ३ । १० ।

नृनित्यस्य र्वा पे ।

No. 116.—Instead OF the *n* of the word *NRÍN*, WHEN the letter *P* FOLLOWS, there is optionally *ru*.

कुप्योः ५ क ५ पौ च । ८ । ३ । ३१ ।

कवर्गे पवर्गे च विसर्गस्य ५ क ५ पौ स्तः । चाद्विसर्गः । नृन् ५ पाहि ।

नृन् ५ पाहि । नृन् ५ पाहि । नृन् ५ पाहि । नृन् पाहि ।

No. 117.—AND also WHEN A consonant of the GUTTURAL class OR of the LABIAL class FOLLOWS, there are, instead of *visarga*, optionally *UHWÁMÚLIYA* AND *UPADHMÁNIYA* (No. 15). The optionality of *visarga* is implied in the word "and," (No. 111). Thus the words *nṛn pdhi* "preserve thou men" may be written (as exhibited above) in five

ways, either simply, or with the nasal substitute (No. 109) and *upadhmanīya* (No. 117), or with the nasal and *visarga* (Nos. 109 and 111), or with the substitution of *anuswāra* (No. 110) followed by either *upadhmanīya* or *visarga*.

**तस्य परमाश्रेडितम् । ८ । १ । २ ।**

**द्विहस्तस्य परमाश्रेडितं स्यात् ।**

No. 118.—OF THAT which is twice uttered, let THE LATTER be called A REDUPLICATION (*amredīta*).

**कानाश्रेडिते । ८ । ३ । १२ ।**

**काञ्चकारस्य शराश्रेडिते । कांस्कान् । कांस्कान् ।**

No. 119.—Instead OF the *n* of the word *KÁN* let there be *ra*, WHEN A REDUPLICATION FOLLOWS.

Example: *kán + kán = kánskán* "which of them?," where the *n* of the first syllable is either the nasal (No. 109) or *anuswāra* (No. 110). For the *s*, see Nos. 111 and 112.

**छे च । ६ । १ । ७३ ।**

**ह्रस्वस्य छे तुक् । शिवच्छाया ।**

No. 120.—AND WHEN the letter CHHA FOLLOWS, the augment of a short vowel is *tuk*. (No. 103).

Example: *śiva + chháyā = śivachchháyā* "the shadow of Śiva."—(No. 76).—

**पदान्ताद्वा । ६ । १ । ७६ ।**

**दीर्घात् पदान्ताच्छे तुम्बा । लक्ष्मीच्छाया । लक्ष्मीद्वाया ।**

No. 121.—When *chha* comes AFTER a long vowel FINAL IN A PADA, the augment *tuk* is OPTIONAL.

Example: *lakshmi + chháyā = lakshmitchchháyā* or *lakshmitchháyā*, "the shadow of Lakshmi."—(No. 76).—

So much for the combination of consonants. We now come to

#### THE CHANGES OF VISARGA.

**विसर्जनीयस्य सः । ८ । ३ । ३४ ।**

**विष्णुस्त्राता ।**

No. 122.—Instead OF VISARGA, there is *s*, when a hard consonant follows.

Example: *vishṇuh + trātā = vishṇustrātā* “*Vishṇu* the preserver.”—

**वा शरि । ८ । ३ । ३६ ।**

शरि विसर्गस्य विसर्गा वा । हरिः शेते । हरिशेते ।

No. 123.—WHEN ŚAR (a sibilant) FOLLOWS, *visarga* may OPTIONALLY be instead of *visarga*—or, in other words, it may remain unchanged.

Example: *harīh śete* or *harīśśete* “*Harī* sleeps.”—(No. 76).

**ससजुषो रुः । ८ । २ । ६६ ।**

पदान्तस्य सस्य सजुषश्च रुः स्यात् ।

No. 124.—Instead OF *s*, final in a *pāda* AND OF the word SAJUSH, let there be *RU*.

**अतो रारमुतादमुते । ६ । १ । ११३ ।**

अमुतादतः परस्य रोहः स्यादमुतेऽति । शिवोऽर्च्यः ।

No. 125.—Instead OF *RU*, coming AFTER AN UNPROLATED AT (short *a*), let there be *U*, WHEN AN UNPROLATED *at* also FOLLOWS.

Example: *śivar + archyah = śiva + u + archyah = śivo'rchyah* “*Śiva* to be worshipped.” (Nos. 35 and 56).

**हशि च । ६ । १ । ११४ ।**

तथा । शिवो वन्द्यः ।

No. 126.—AND when HĀŚ (a soft consonant) FOLLOWS, *ru* shall be changed to *u*, when it is preceded by short *a*.

Example: *śivar + vandyah = śivo vandyah*, “*Śiva* to be worshipped.”

**भोभगोअघोअपूर्वस्य योऽशि । ८ । ३ । १७ ।**

एतत्पूर्वस्य रोर्वादेशोऽशि । देवा इह । देवायिह । भोस् भगोस् अघोस् इति सान्ता निपाताः । तेषां रोर्वात्वे कृते ।

No. 127.—Instead OF *RU*, PRECEDED BY BHO BHAGO AGHO A or Ā Y is substituted, WHEN AŚ FOLLOWS.

Example: *devār + iha = devāyīha*, or (by No. 38) *devā iha* “the deities, here,”—*Bhos bhagos* and *aghos* are interjections ending in *s*.

When *y* has been substituted for their *ru* (derived from No. 124), it may chance to come under the operation of rule here following.

**हलि सर्वेषाम् । ८ । ३ । २२ ।**

भोभगोअघोःअपूर्वस्य यस्य लोपः स्यादुलि । भो देवाः । भगो नमस्ते  
अघो याहि ।

No. 128.—Let there be elision of the *y* OF ALL these, viz. the words in which it is preceded by *bho bhago agho a* or *á* (No. 127), when a consonant follows.

Example : *bho deváh* "Oh deities!", *bhago namaste* "oh! adoration to thee!", *agho yáhi* "oh! come."

**रोऽसुपि । ८ । २ । ६६ ।**

अहो रेफादेशो न तु सुपि । अहरहः । अहर्गणः ।

No. 129.—*R* is the substitute of the word *ahan*, but NOT WHEN A CASE-AFFIX (No. 137) FOLLOWS.

Example : *ahan + ahah = aharahah* (No. 211) "day by day," *ahan + gana = ahargana* "a class of day."

**रो रि । ८ । ३ । १४ ।**

रेफस्य रेफे परे लोपः ।

No. 130.—There is elision OF *R*, WHEN *R* FOLLOWS.

**द्रलोपे पूर्वस्य दीर्घाऽणः । ६ । ३ । १११ ।**

ठरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्यः । शम्भू राजते । अणः किम् । वृढः । वृढः । मनस्रथ इत्यत्र हत्वे कृते हशि चेत्युत्वे रो रीति लोपे च प्राप्ते ।

No. 131.—WHEN *DHA* OR *R*, CAUSING AN ELISION, FOLLOWS instead of a PRECEDING *AN*, there shall be ITS LONG vowel.

Example : *punar + ramate = puná ramate* "he again sports" (No. 130), *harir + ramyah = harí ramyah* "Vishnu is beautiful," *śambhur + rájate = śambhá rájate* "Śiva is resplendent."

Why "of *an*?" Because the rule does not include any other vowel. Example, *tridh + áha = tridha* "destroyed," *vrīdh + áha = vrīdha* "raised."

In the case of *manas + ratha*, the change of *s* to *ru* (No. 124) having taken place, giving *manar + ratha*, two conflicting rules present

themselves—the one (No. 126) directing that the *r* shall be changed to *u*, the other (No. 130) that the *r* shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following.

**विप्रतिषेधे परं कार्यम् । १ । ४ । २ ।**

तुल्यबलविरोधे परं कार्यं स्यात् । इति प्राप्ते पूर्वज्ञासिद्धमिति रे रीत्य-  
स्यासिद्धत्वादुत्वमेव । मनोरथः ।

No. 132.—WHEN RULES of equal force PROHIBIT EACH OTHER, LET THE LAST (in the order of the *Aṣṭādhyāyī*) TAKE EFFECT.

According to this maxim, in the example *manar+ratha* (under No. 131), the elision of the *r* ought to take place, by rule No. 130 which occurs in the eighth Lecture. But here the maxim (No. 39) interferes, which enjoins that a rule occurring in any of the three last Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute *u*, and thus we have *mana+u+ratha=manoratha* “a wish.” (No. 35).

**एतत्तदोः सु लोपोऽङ्कोरनञ्समासे हलि । ६ । १ । ३२ ।**

अङ्कारयोरेतत्तदोः सुस्तस्य लोपो हलि नतु नञ्समासे । एष विष्णुः ।  
स शम्भुः । अङ्कोः किम् । एषको हङ् । अनञ्समासे किम् । असश्शिवः ।  
हलि किम् । एषोऽङ् ।

No. 133.—THERE IS ELISION OF THE SU (the case-affix of the nominative singular, No. 137) OF THE PRONOUNS ETAD AND TAD, PROVIDED they are WITHOUT the augment K (No. 1321), WHEN A CONSONANT FOLLOWS; BUT NOT if they are IN A COMPOUND WITH the privative particle *NA* (a.)

Example: *esh+is+vishṇuh=esha vishṇuh* “that *Vishṇu*” (Nos. 338 and 169), *sa+śambhuh=sa śambhuh* “that *Śiva*” (No. 338).—Why “without the augment *k*?” Witness *eshako rudrah* “that *Śiva*.” Why “not if they are in a compound with the privative particle (*na*)?” Witness *asas+śivah=asasśivah* “not that *Śiva*.” (No. 76.) Why “when a consonant follows?” Witness *eshas+atra=esho'tra* “he here.” (Nos. 124 and 125.)



सोऽचि लोपे चेत् पादपूरणम् । ६ । १ । १३४ ।

स इत्यस्य सोर्लोपः स्यादचि पादश्चेल्लोपे सत्येव पूर्येत । सेमामविद्धि प्रभृतिम् । सैष दाशरथी रामः ।

No. 134.—Let there be elision OF the *su* of *SAS*, even WHEN A VOWEL FOLLOWS (No. 133), IF BY THE ELISION ALONE THE VERSE CAN BE COMPLETED.

Example : (*sa + indm =*) *semām aviḍḍhi prabhṛitim* “do not separate this collection,” *saishu dāśarathī rāmah* “that *Rāma*, the son of *Dāśaratha*.”

So much for the changes of *Visarga*. We now come to the declension of

MASCULINES ENDING IN VOWELS.

अजन्तपंलिङ्गाः ।

अर्थवदधातुरप्रत्ययः प्रातिपदिकम् । १ । २ । ४५ ।

धातुं प्रत्ययं प्रत्ययान्तं च वर्जयित्वा र्थवच्छब्दस्वरूपं प्रातिपदिकसंज्ञं स्यात् ।

No. 135.—Let any SIGNIFICANT form of word, NOT being A VERBAL ROOT (No. 49), AN AFFIX (No. 139), OR WHAT ENDS WITH AN AFFIX, be called A CRUDE FORM of word (*pratipadika*).

कृतद्धितसमासाश्च । १ । २ । ४६ ।

कृतद्धितान्तौ समासश्च तथा स्युः ।

No. 136.—AND let forms of words ending in the affixes called *KṚIT* (No. 329) and *TADDHITA* (Nos. 975 and 1067) AND COMPOUNDS (*saṃdāsa*, No. 961) also be called *crude forms* (No. 135.)

स्वौजसमौद्गृष्टाभ्याम्भिस्ङेभ्याम्भ्यस्ङसि-  
भ्याम्भ्यस्ङसेसाम्ङ्योस्सुप् । ४ । १ । २ ।

सु औ जस् इति प्रथमा । ङम् औद्गृष्टं इति द्वितीया । टा भ्याम्भ्यस् इति तृतीया । ङे भ्याम्भ्यस् इति चतुर्थी । ङसि भ्याम्भ्यस् इति पञ्चमी । ङस् औस् आम् इति षष्ठी । ङि औस् सुप् इति सप्तमी ।

No. 137.—[In this aphorism the case-affixes are enunciated.—The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative. The case-affixes, with their significations, are as follows:—]

	Singular.	Dual.	Plural.	
1st	<i>su</i>	<i>au</i>	<i>jas</i>	—
2nd	<i>am</i>	<i>auṭ</i>	<i>śas</i>	—
3rd	<i>ṭá</i>	<i>bhyám</i>	<i>bhis</i>	"by."
4th	<i>ñe</i>	<i>bhyám</i>	<i>bhyas</i>	"to."
5th	<i>ñasi</i>	<i>bhyám</i>	<i>bhyas</i>	"from."
6th	<i>ñas</i>	<i>os</i>	<i>ám</i>	"of."
7th	<i>ñi</i>	<i>os</i>	<i>sup</i>	"in."

[After the elision of the indicatory letters, these affixes appear as follows:—]

1st	<i>s</i>	<i>au</i>	<i>as</i>
2nd	<i>am</i>	<i>au</i>	<i>as</i>
3rd	<i>á</i>	<i>bhyám</i>	<i>bhis</i>
4th	<i>e</i>	<i>bhyám</i>	<i>bhyas</i>
5th	<i>as</i>	<i>bhyám</i>	<i>bhyas</i>
6th	<i>as</i>	<i>os</i>	<i>ám</i>
7th	<i>i</i>	<i>os</i>	<i>su</i>

The reader who enters upon the study of the *Laghuśaumudī* without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos. 22, 27, and 87,) to the present section. When the unflected word ends in a consonant, the affix is generally attached unaltered. Thus the 7th case singular of the word *ach*, in No. 21, is *achi*; the 7th dual of *omáñ*, in No. 54, is *omáños*; and the 7th plural of *etyedhatyúth*, in No. 42, is *etyedhatyúthsu*. So again, the 6th case singular of *ik*, in No. 21, is *ikas*, which, by Nos. 124 and 126, becomes *eko* before a soft consonant; the 6th dual of *sajush*, in No. 124, is *sajushos*, which, by Nos. 124 and 130, becomes *sajusho* when followed by *r*; and the 6th plural of *jhal*, in No. 25, is *jhalám*, which, by No. 94, becomes *jhalán*. So again, the 5th case singular of *eh* in No. 56, is *eñas*, which, by Nos. 124 and 111, becomes *éñah*; the 5th dual

of a term ending in a vowel occurs in No. 73, viz. *rahābhyām*, which, by No. 94 changes its final to *ā*.

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following, which take the place of the final *a* :—

	Singular.	Dual.	Plural.
5th	<i>āt</i>	<i>ābhyām</i>	—
6th	<i>asya</i>	—	<i>ānām</i>
7th	<i>e</i>	—	<i>eshu</i>

Examples of these terminations occur in No. 35, where *āt* becomes *ād* (by No. 82); in No. 73—*rahābhyām*; in No. 26—*sānyogāntasya*; in No. 30—*samānām*; in No. 31—*pratyaye*;—and in No. 44—*ūho-  
dhoḍhyeshaishyeshu*.]

## व्याप्तातिपदिकात् । ४ । १ । १ ।

No. 138.—AFTER what ends with the feminine terminations *ī* (No. 256, &c.) or *ā* (No. 1341, &c.) OR after A CRUDE FORM (No. 135, &c.).—

[This aphorism is one of those which are said to exercise an authority (*adhikāra*) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms. Such aphorisms are said to be *keval-  
ādadhikāra*, or “intended simply to regulate the sense of others.” On the other hand, in No. 21, only a portion of the aphorism, viz. the word *aḥi*, exercises *adhikāra*, which it does over the sense of No. 55, &c.]

## प्रत्ययः । ३ । १ । १ ।

No. 139.—AN AFFIX.

[This, like No. 138, is an aphorism intended solely to regulate the sense of others.]

## परश्च । ३ । १ । २ ।

इत्यधिकृत्य \* अन्तादाबन्तात् प्रातिपदिकाच्च परे स्वादयः प्रत्ययोः  
स्यः ।

## No. 140.—AND SUBSEQUENT.

[This, like Nos. 138 and 139, is an aphorism intended solely to regulate the sense of others. The sense of the three aphorisms combined is as follows :—]

Let me affixes *su*, &c. (No. 137) come after, or be attached to words ending in *ñi* or *ap* (that is to say, words with feminine terminations,) and after erude forms (No. 135).

**सुपः । १ । ४ । १०३ ।**

**सुपस्त्रीणि त्रीणि वचनान्येकश एकवचनद्विवचनबहुवचनसंज्ञानि स्युः ।**

No. 141.—OF SUP (which is a *pratyāhāra* formed of *su* the first of the ease-affixes, and the final *p* of the last of them,) let the three expressions in each successive set of three be severally termed “the expression for one” (singular), “the expression for two” (dual), and “the expression for many” (plural).

**द्वेप्रकयोद्विवचनैकवचने । १ । ४ । २२ ।**

**द्वित्वैकत्वयोस्ते स्तः ।**

No. 142.—The DUAL AND the SINGULAR case-affixes are to be employed severally IN the sense of DUALITY AND UNITY.

**बहुषु बहुवचनम् । १ । ४ । २१ ।**

**बहुत्वविवक्षायां बहुवचनं स्यात् ।**

No. 143.—IN expressing MULTITUDE, let A PLURAL case-affix be employed.

**विरामोऽवसानम् । १ । ४ । ११० ।**

**वर्णानामभावोऽवसानसंज्ञः स्यात् । स्त्वविसर्गो । रामः ।**

No. 144.—Let CESSATION, or the absence of succeeding letters, be called a PAUSE (*avāsāna*).

We now proceed to decline the word *rāma* (the name of an incarnation of *Vishṇu*).—Attaching the ease-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get *rāmas*: then\* the *s* becomes *ru* by No. 124, and finally *visarga* by No. 111, giving *rāmah*.

**\*संरूपाणामेकशेष एकविभक्तौ । १ । २ । ६४ ।**

एकविभक्तौ यानि सङ्ख्याण्येव दृष्टानि तेषामेक एव शिष्यते ।

• No. 145.—IN ANY INDIVIDUAL CASE (*vibhakti*) there is but ONE RETAINED OF THE WORDS, ALWAYS SIMILAR IN FORM. [That is to say, the dual, which means “two *Rámas*,” implies “*Ráma* and *Ráma*,” and the plural, which means “more *Rámas* than two,” implies at least “*Ráma*, and *Ráma*, and *Ráma*,” and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents “*Ráma* and *Rávana*,” or the two which, in some of their inflections, differ in sound as well as in sense, *mātri* “a mother,” and *mātri* “a measurer.” But when the words never differ in form, though they do so in sense, this rule may apply. Thus *śrī* signifies “beauty” and also “wealth”—and “beauty and wealth” may be implied in the dual *śrīyau*.]

In the 1st case dual, then, we have *rāma*+*au*, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.

प्रथमयोः पूर्वसवर्णः । ६ । १ । १०२ ।

अकः प्रमथाद्वितीययोरचि पूर्वसवर्णदीर्घ एकादेशः स्यात् । इति प्राप्ते ।

No. 146.—When *ach* OF THE FIRST OR SECOND CASE follows *ak*, let THE LONG VOWEL HOMOGENEOUS WITH THE ANTECEDENT be the substitute singly for both. By this rule *rāma*+*au* would become *rāmā*, but the rule here following interposes.

नादिचि । ६ । १ । १०४ ।

आदिचि न पूर्वसवर्णदीर्घः । वृद्धिरेचि । रामौ ।

No. 147.—WHEN *ich* FOLLOWS *A* OR *Á* the substitution of the long vowel homogeneous with the antecedent (No. 146) shall NOT take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have *rāma*+*au*=*rāmau* “two *Rámas*.”

षुट् । १ । ३ । ७ ।

प्रत्ययाद्धौ षुट् इतो स्तः ।

No. 148.—PALATAL (*chu*) OR CEREBRAL (*tu*) LETTERS initial in an affix are to be elided. Therefore, in the affix of the 1st case plural, the *i* of *ias* is to be elided, leaving *as*.

**विभक्तिश्च । १ । ४ । १०४ ।**

**सुप्तिङो विभक्तिसंज्ञौ स्तः ।**

No. 149.—AND *sup* (the case-affixes—No. 137) and *tiñ* (the verbal affixes enunciated in No. 407) are called VIBHAKTI.

**न विभक्तौ तुस्माः । १ । ३ । ४ ।**

**विभक्तिस्यास्त्वर्गसमा नेतः । इति सव्य नेत्वम् । रामाः । .**

No. 150.—TU (the dentals *ta tha da dha na*) and s and m, standing IN A VIBHAKTI (No. 149) are NOT to be elided. Therefore the final *s* in *jas* is not to be elided, notwithstanding Nos. 5 and 7; and *rāmaś*, by Nos. 124 and 111, becomes *rāmāś* “*Rāmas*”—more than two.

**एकवचनं सम्बुद्धिः । २ । ३ । ४६ ।**

**संबोधने प्रथमाया एकवचनं सम्बुद्धिसंज्ञं स्यात् ।**

No. 151.—In the sense of the vocative, let the SINGULAR of the first be called SAMBUDDHI.

**यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् । १ । ४ । १३ ।**

**यः प्रत्ययो यस्मात् क्रियते तदादि शब्दस्वरूपं तस्मिन् प्रत्यये षोऽङ्गं स्यात् ।**

No. 152.—AFTER WHATSOEVER there is AN AFFIX (*pratyaya*) ENJOINED, let WHAT BEGINS THEREWITH, in the form in which it appears WHEN THE AFFIX FOLLOWS it, be called AN INFLECTIVE BASE (*aṅga*).

For example, in the first case singular it is enjoined that the affix *su* (No. 137) shall follow the crude form of a noun—for instance *rāma*. Then this word *rāma*, if it remain unchanged when the affix follows it, is called *aṅga*.

**एङ्ह्रस्वात् सम्बुद्धेः । ६ । १ । ६६ ।**

**एङन्ताद्वृत्तान्ताच्चाङ्गाद्वृत्त्युप्यते सम्बुद्धेः । हे राम । हे रामौ । हे रामाः ।**

No. 153.—AFTER an inflective base (No. 152) ending in *erh* OR IN A SHORT VOWEL, a consonant is elided if it be that OF SAMBUDDHI (No. 151). Hence the *s* is elided in *he rāmā* “Oh *Rāma* !” In the dual and plural the vocative is the same as the 1st case; so *he rāmau* “Oh two *Rāmas* !” “*he rāmāś* “Oh *Rāmas* !” We now come to the 2nd case,

and we find *Ráma + am*, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

‘अमि पूर्वः । ६ । १ । १०७ ।

अकेऽम्यचि पूर्वरूपमेकादेशः । रामम् । रामौ ।

No. 154.—WHEN the vowel of AM (the affix of the 2nd case singular) FOLLOWS *ak*, the form of THE PRIOR is the single substitute for both. Hence *rāma + am = rāmam* “*Rāma*,” *rāma + au = rāmau* “two *Rāmas*” (No. 141). In the 2nd case plural we find *rāma + śas* and the rule here following.

लशक्वतद्धिते । १ । ३ । ८ ।

तद्धितवर्जप्रत्ययाद्या लशक्वर्गा इतः स्युः ।

No. 155.—The letters L, Ś, AND KU (that is to say, *ka kha ga gha ṇ*) are indicatory IN AN AFFIX NOT belonging to the class TADDHITA (the class employed in forming nominal derivatives No. 1067). Thus the example under consideration becomes *rāma + as*; then No. 146 comes into operation, and the rule here following enjoins a substitution.

तस्माच्छसो नः पुंसि । ६ । १ । १०३ ।

पूर्वसवर्णदीर्घात् परो यः शसस्सस्तस्य नः स्यात् पुंसि ।

No. 156.—AFTER THAT long vowel homogeneous with prior (No. 146), N is substituted in place OF the s of ŚAS, IN THE MASCULINE. Thus we have *rāmān* : a form which might seem to give occasion for the rule next following.

अट्कुप्वाङ्नुम्व्यवायेऽपि । ८ । ४ । २ ।

अट् कवर्गः पवर्ग आङ् नुम् एतैर्यस्तैर्यथासंभवमिलितैश्च व्यवधानेऽपि रदाभ्यां परस्य नस्य णः समानपदे । इति प्राप्ते ।

No. 157.—EVEN WHEN a SEPARATION is caused BY the intervention of the *pratyāhāra*, AT KU, PU, (the five gutturals and five labials), ÁĀ (the particle *ā*) AND NUM (*anuswāra*), singly or combined in any possible way, the substitution of the cerebral for the dental *n* following *r* or *ś* in the same *pada* (No. 292) shall take place.

By this rule the final *n* in *rāmān* would be replaced by a cerebral, the rule next following prohibits the substitution.

पदान्तस्य । ८ । ४ । ३७ ।

नस्य यो न । रामान् ।

No. 158.—The cerebral *n* shall not be substituted in the room OF dental *n* FINAL IN A PADA. Thus finally we have *rāman* "the *Rāmas*."

In the 3rd case singular we first find *Rāma* + *tā*, but the rule next following enjoins a substitution.

टाङ्सिङ्सामिनात्स्याः । ७ । १ । १२ ।

अदन्ताट्टादीनामिनादयः स्युः । यत्वम् । रामेण ।

No. 159.—Let *INA* *ÁT* AND *SYA* be substituted in the room OF *TÁ* (3rd singular) *ÁASI* (5th sing.) AND *ÁAS* (6th sing.) after what ends in short *a*.

Thus we have *rāma ina*, which after the cerebral *n* has been substituted by No. 157, becomes *rāmeṇa* "by *Rāma*." (No. 35.)

In the 3rd case dual we first find *rāma* + *bhyām*, which calls into operation the rule following.

सुपि च । ७ । ३ । १०२ ।

यज्ञादौ सुष्यतोऽङ्गस्य दीर्घः । रामाभ्याम् ।

No. 160.—AND WHEN A CASE-AFFIX beginning with *yañ* FOLLOWS, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short *a*. Hence *rāmabhyām* "by two *Rāmas*."

In the 3rd plural we find *rāma* + *bhis*, and here also a substitution is enjoined.

अतो भिस ऐस् । ७ । १ । ६ ।

अनेकाल् शित् सर्वस्य । रामैः ।

No. 161.—AFTER what ends in\* SHORT A, let their be AIS in the room OF BHIS. From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (*bhis*). By Nos. 124 and 111 we thus get *rāmviḥ* "by the *Rāmas*."

In the 4th singular, we find *rāma* + *he*, and again a substitution is enjoined.

ङेर्यः । ७ । १ । १३ ।

अतोऽङ्गात् परस्य ङेर्यदेशः ।

No. 162.—Let *YA* be the substitute OF *HE* after an inflective base ending in short *a*.



Thus we have *rāma* + *ya*, an instance which the rule next cited takes cognizance of.

**स्थानिवदादेशोऽनल्विधौ । १ । १ । ५६ ।**

आदेशः स्थानिवत् स्यात् तु स्थान्यलान्नयविधौ । इति स्थानिवत्त्वात्  
सुपि चेति दीर्घः । रामाय । रामाभ्याम् ।

No. 163.—A SUBSTITUTE IS LIKE (or succeeds to all the titles and liabilities of) THAT WHOSE PLACE IT SUPPLIES—BUT NOT IN the case of A RULE the occasion for the operation OF which is furnished by the LETTERS of the original term.

. According to this maxim, the *ya* substituted for *ne*, by No. 162, is, like it, entitled a case-affix (*sup*—No. 137); but it is not held to consist of the same letters as *ne*; hence, as it begins with the letter *y* (of the *pratyāhāra* *yan*), it furnishes occasion for the operation of No. 160, by which the short *a* of the inflective base is lengthened. Thus we have *rāmāya* “to *Rāma*.” The 4th dual *rāmābhyām* “to two *Rāmas*”—is formed like the 3rd.

In the 4th plural we have first *rāma* + *bhyas*, which calls into operation the rule next following (and not No. 160).

**बहुवचने भल्येत् । ७ । ३ । १०३ ।**

भलादौ बहुवचने सुप्यतोऽङ्गस्यैकारः । रामेभ्यः । सुपि किम् । पचध्वम् ।

No. 164.—WHEN A PLURAL case-affix beginning with JHAL FOLLOWS, E is the substitute for the final short *a* of an inflective base.

Thus we have *rāmebhyah* “to the *Rāmas*.” Why do we say “case-affix?” Because the rule does not extend to the verbal affixes. Ex., *pachat* + *dhvam* = *pachadhvam* “do you cook.”

In the 5th singular we have first *rāma* + *nasī*, and *āt* is substituted for *nasī* by No. 159, and we get *rāmāt* (No. 55), a form to which the rule next cited has reference.

**वाऽवसाने । ८ । ४ । ५६ ।**

अवसाने भलां चारो वा । रामात् । रामाद् । रामाभ्याम् । रामेभ्यः ।  
रामस्य ।

No. 165.—WHEN A PAUSE (No. 144) ENSUES, *chār* may OPTIONALLY be substituted for *jhal*. So we may write *rāmāt* or (by No. 81) *rāmād* “from *Rāma*.”

The dual and plural of the 5th case are like those of the 4th :—  
*rāmābhyām* "from two *Rāmas*," *rāmebhyoh* "from the *Rāmas*."

In the 6th sing. we have first *rāma + ūas*; and, on making the substitution enjoined by No. 159, we get *rāmasya* "of *Rāma*." In the dual we have first *rāma os*, which brings into operation the rule next following.

**ओसि च । ७ । ३ । १०४ ।**

**अतोऽङ्गस्यैकारः । रामयोः ।**

No. 166.—AND WHEN *OS* FOLLOWS, then *e* is substituted for the final short *a* of an inflective base. Thus we have *rāme + os = rāmayoḥ* "of two *Rāmas*"—(No. 29).

In the 6th plural we have first *rāmā + ām*, which calls into operation the rule next following.

**ह्रस्वनद्यापो नुद् । ७ । १ । ५४ ।**

**ह्रस्वान्ताच्चयन्तादाबन्ताच्चङ्गात् परस्यामो नुडागमः ।**

No. 167.—*NUṬ* shall be the augment OF WHAT comes AFTER an inflective base ending in A SHORT vowel, OR in *NADī* (No. 215) OR in *ĀP* (No. 1341).

From No. 103 we learn that this augment is to be prefixed. We thus get *rāma + nūm*, to which the rule following has reference.

**नामि । ६ । ४ । ३ ।**

**अजन्ताङ्गस्य दीर्घः । रामाणाम् । रामे । रामयोः । एत्वे कृते ।**

No. 168.—WHEN *NĀM* FOLLOWS, the long vowel shall be substituted for the final of an inflective base which ends in a vowel. Thus we get *rāmānām* "of the *Rāmas*." (No. 157.)

In the 7th sing. we have *rāma + ūi*, which, by Nos. 156 and 35, becomes *rāme* "in *Rāma*." The dual is like the 6th—*rāmayoḥ* "in two *Rāmas*."

In the 7th plural we have *rāma + su*, which, by No. 164, becomes *rāme + su*, and this calls into operation the rule following.

**आदेशप्रत्यययोः । ८ । ३ । ५६ ।**

**इष्कुभ्यां परस्यापदान्तस्यादेशः प्रत्ययावयवश्च यः सप्तस्य मूर्धन्यादेशः ।  
 ईषद्वित्तस्य सप्त तावृश एव च । रामेषु । एवं कृष्णादयोऽप्यदन्ताः ।**

No. 169.—The cerebral substitute shall take the place of the dental *s*, when the *s* is part of a SUBSTITUTE OR OF AN AFFIX following *in* or *ku*, and is not the final letter of the *padm*.—Of the cerebrals, the *ishadvipritu sh* (No. 16) most resembles the *s*, and is therefore the proper substitute. Thus we get *rāmeshu* “in the *Rāmas*.”

In the same way are declined *krishna* and other words ending in short *a*.

[Having explained this declension very fully, we shall indicate the steps of the process as they recur in the sequel more concisely.]

## सर्वादीनि सर्वनामानि । १ । १ । २७ ।

सर्वं विश्व उभ उभय इतर इतम अन्य अन्यतर इतर त्वत् त्व नेम सम सिम । पूर्वपरावरदक्षिणोत्तरापरधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्ञातिधनाख्यायाम् । अन्तरं बहिर्योगोपसंव्यानयोः । त्यद् तद् यद् एतद् इदम् अदस् एक द्वि युष्मद् अस्मद् भवतु किम् ।

No. 170.—SARVA, &c. are called PRONOMINALS (*sarvānāma*)

This class of words consists of the following:—*sarva* “all,” *viśva* “all,” *ubha* “both,” *ubhaya* “both,” *datara datama* (affixes employed in the formation of such words as *katara* “which of two?” and *katama* “which of many?”) *anya* “other,” *anyatara* “either,” *itara* “other,” *tvat* or *tva* “other,” *nema* “half,” *sama* “all,” *sima* “whole.” The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., *pūrva* “prior, east,” *para* “after,” *avara* “posterior, west,” *dakṣiṇa* “south, right,” *uttara* “inferior, other, north,” *apara* “other,” *adhara* “inferior, west;”—so also *sva* when it signifies “own,” not when it signifies “a kinsman” or “property;” *antara* when it signifies “outer” or “an under garment;” *tyad* or *tad* “he she, it, that,” *yad* “who, which, what,” *etad* “this,” *idam* “this,” *adus* “this, that,” *eka* “one,” *dvi* “two,” *yusmad* “thou,” *asmad* “I,” *bhavatu* “your honour, your excellency,” *kim* “who? what?”—

## जसः शी । ७ । १ । १७ ।

अदन्तात् सर्वनाम्नो जसः शी स्यात् । अनेकारत्वात् सर्वदेशः । सर्वे ।

No. 171.—After a pronominal ending in short *a*, let *śī* be the substitute OF JAS (1st case plur.). As the substitute consists of more letters than one, it takes the place of the whole (No. 58). Ex., *sarva* + *i* = *sarve* (“all”—Nos. 156 and 35).

**सर्वेनान्नः स्मै । ७ । १ । १४ ।**

**अतः सर्वेनाच्चा डेः स्मै । सर्वस्मै ।**

No. 172.—AFTER A PRONOMINAL ending in short *a*, *SMĀI* is the substitute of *ñe* (4th sing.).

Example: *sarvasmāi* "to all."

**इसिङ्योः स्मात्स्मिनौ । ७ । १ । १५ ।**

**अतः सर्वेनान्न एतयोरेतौ स्तः । सर्वस्मात् ।**

No. 173.—After a pronominal ending in short *a*, *SMĀT* AND *SMIN* are the substitutes OF *ñASTI* (4th sing.) AND *ñI* (7th sing.) Example, *sarvasmāt* "from all." (No. 160.)

**आमि सर्वेनान्नः सुट् । ७ । १ । ५२ ।**

**अथर्णान्तात् परस्य सर्वेनाच्चा विहितस्यामः सुडागमः । एत्वे पत्वे । सर्वेषाम् । सर्वस्मिन् । शेषं रामवत् । एवं विश्वादयोऽप्यदन्ताः । उभशब्दो नित्यं द्विवचनान्तः । उभौ २ । उभाभ्याम् ३ । उभयोः २ । तस्येह पाठोऽक-  
जर्थः । इतरदन्तमौ प्रत्ययौ । प्रत्ययग्रहणे तदन्त्यग्रहणमिति तदन्ता याह्याः ।  
नेम इत्यर्थः । समः सर्वपर्यायस्तुल्यपर्यायस्तु न समानामिति ज्ञापकात् ।**

No. 174.—*SUT* is the augment of *ām* (6th plur.), WHEN *ĀM* COMES AFTER A PRONOMINAL ending in *a* or *i*. Example (Nos. 164 and 169) *sarveshām* "of all." In the 7th sing. (No. 173) *sarvasmin* "in all." The rest of the declension is like that of *rām*. In the same way are declined *viśvā* and the other pronominals (No. 170) ending in short *a*. The word *ubha* "both" takes invariably the dual affixes. Ex., *ubhan* "both," *ubhābhyām* "by, to, or from both," *ubhayoh* "of or in both." The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of *rāma*) is its taking the augment *akach* (No. 1321 which it could not take if it were not a pronominal). The terms *datara* and *datama* are affixes. "By citing the affix we cite that which ends therewith:"—(says *Paṭaṅjali*) so the words that end with these affixes are to be reckoned pronominals. The word *nem* is a pronominal when it signifies "half." That *sama*, which is a pronominal when synonymous with *sarva*, "all," is not so when synonymous with *tulya* "like" we learn from the expression *samānām* "of equals"—in No. 30—(which would have been *sameshām*, if the word, in that sense, had been a pronominal.)

## पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायाम- संज्ञायाम् । १ । १ । ३४ ।

एतेषां व्यवस्थायामसंज्ञायां सर्वनामसंज्ञा गणसूत्रात् सर्वत्र या प्राप्ता सा जसि वा । पूर्व । पूर्वाः । असंज्ञायां किम् । उत्तराः कुरुवः । स्वाभिधेयापेक्षा-  
वधिनियमो व्यवस्था । व्यवस्थायां किम् । दक्षिणा गायकाः । कुशला इत्यर्थः ।

No. 175.—The name of pronominal (No. 170) belongs to PŪRVA “prior,” PARA “after,” AVARA “posterior,” DAKSHIṆA “south,” UTTARA “inferior, other, north,” APARA “other,” AND ADHARA “inferior,” WHEN THEY DISCRIMINATE RELATIVE POSITION, NOT when they are NAMES.

The designation of pronominal assigned to these in every case by the aphorism No. 170, which implies the list of words enumerated in the commentary thereon, is optional when *jus* (1st plural) follows.—Ex., *pūrve* (by No. 171) or *pūrvāḥ* (No. 151).—Why do we say “not when they are names?” Witness *uttarāḥ* (not *ulture*) when the word is used as a name for “the Kurus.”

That there is “a specification, (*nīyamā*), or tacit implication, of a determinate point (*avasthā*), with reference to which something is to be described by the word itself” is what we mean when we say that “a relation in time or place (*avasthā*) is implied,”—[For example, we wish to describe Benares as being *southern* (*dakṣiṇa*). To do this, we may specify some point—say one of the peaks of the *Himālaya*—with reference to which Benares may be described as “a place to the southward.” Again, we here may thus speak of the people to the south of the *Vindhya* mountains, as being “southern,” not with reference to the inhabitants of Ceylon, but with reference (as every one here understands by tacit implication) to us ourselves who live to the north of the *Vindhya* range]. Why do we say, “when a relation in time or place is implied?” Witness *dakṣiṇāḥ* (not *dakṣiṇe*) *gāthakāḥ*, meaning “clever singers.”

## स्वमज्ञातिधनाख्यायाम् । १ । १ । ३५ ।

ज्ञातिधनान्यवाचिनः स्वशब्दस्य प्राप्ता संज्ञा जसि वा । स्वे । स्वाः । आत्मीया आत्मान इति वा । ज्ञातिधनवाचिनस्तु स्वाः । ज्ञातयोऽर्थो धा ।

No. 176.—The designation, as a pronominal, of the word SWA (No. 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN OR PROPERTY, optionally obtains when *jus* (1st plural) follows. Thus we have either

*sve* (No. 171) or *swāh* (No. 151) in the sense of "own" or "selves," but *swāh* alone, in the sense of "kinsmen" or "articles of property."

**अन्तरं बहिर्योगोपसंव्यानयोः । १ । १ । ३६ ।**

बाह्ये परिधानीये चार्थेऽन्तरशब्दस्य प्राप्ता संज्ञा जसि वा । अन्तरे अन्तरा वा यद्वाः । बाह्या इत्यर्थः । अन्तरे अन्तरा वा शाटकाः । परिधानीया इत्यर्थः ।

No. 177.—The designation, as a pronominal, of the word *antara* (No. 170) WHEN IT SIGNIFIES "OUTER" OR "A LOWER GARMENT," optionally obtains when *jas* (1st plural) follows. Thus we may write *antare* or *antardh*, when speaking of houses "external" (for instance to the walls of the city); and so also when speaking of the petticoats worn under the upper garment.

**पूर्वादिभ्यो नवभ्यो वा । ७ । १ । १६ ।**

एभ्यो ङसिद्धेः स्मात्स्मिनौ वा स्तः । पूर्वस्मात् । पूर्वात् । पूर्वस्मिन् । पूर्वै । एवं परादीनाम् । शेषं सर्ववत् ।

No. 178.—AFTER THE NINE BEGINNING WITH *PŪRVA*, (that is to say, after *pūrva*, *para*, *avara*, *dakṣiṇa*, *uttara*, *apara*, *adharma*, *sava*, and *antara*) the substitution of *smāt* and *smiṇ* for *śasi* and *śi* (No. 173) is OPTIONAL.

Thus we may write either *pūrvasmāt* or *pūrvāt*, *pūrvasmīn* or *pūrve* :—and so of *para*, &c. In other respects the declension of these words is the same as that of *sarva*.

**प्रथमचरमतयाल्पार्धकतिपयनेमाश्च । १ । १ ।**

**३३ ।**

एते जस्युक्तसंज्ञा वा स्युः । प्रथमे । प्रथमाः । तयः प्रत्ययः । द्वितये । द्वितयाः । शेषं रामवत् । नेमे । नेमाः । शेषं सर्ववत् ।

No. 179.—The words *PRATHAMA* "first," *CHARAMA* "last," *TAYA* (which is an affix, respecting which see the maxim cited under No. 174.—), *ALPA* "few," *ARDHA* "half," *KATIPAYA* "some," and *NEMA* "half," shall be optionally termed pronominal (No. 170) when *jas* (1st pl.) follows.

Thus we may write *prathame* or *prathamdh*. Of the affix *taya* we have an example in *dvitaye* or *dvitayāh* "second." The rest of

the declension is like *rāma*. The word *nema* is enumerated among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like *rāmā*, the rest of the declension is like *sarva*.

तीयस्य द्वित्सु वा । द्वितीयस्मै । द्वितीयायैत्यादि । एवं तृतीयः । निर्जरः ।

No. 180.—WHEN CASE-AFFIXES WITH AN INDICATORY *Ń* FOLLOW (such are the 4th, 5th, 6th, and 7th, singular) the term pronominal No. 170) is OPTIONALLY a name OF what ends in *TIYA*.

Example: *dwitīyaśmū* or *dwitīyāya* “to the second,” and so on.—So also *tritīya* “the third.”

We now come to the declension of the word *nirjara* “imperishable,”—which is derived from the feminine word *jarā* “decrepitude.”

जराया जरसन्यतरस्याम् । ७ । २ । १०१ ।

अजादौ विभक्तौ । पदाङ्गाधिकारे तस्य तदन्तस्य च । निर्दिश्यमानस्यादेशा भवन्ति । एकदेशविभक्तमनन्यवदिति जरशब्दस्य जरस् । निर्जरसौ । निर्जरस इत्यादि । पक्षे हलादौ च रामवत् । विश्वपाः ।

No. 181.—Instead OF *JARĀ* there is OPTIONALLY *JARAS*, when a *vibhakti* (No. 170) beginning with a vowel follows.

Where a rule refers to a *pada* or an *aṅga* (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word *jarā*, applies also to *nirjara*, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgeese.” But here a question might arise, suggested by No. 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in *nirjara*, the substitute takes the place of the *jarā* only, for *jarā* only was exhibited when the substitute *jaras* was enjoined. Here another objection may be raised, for *jaras* was enjoined to take the place of *jarā*, with a long final, yet of *jarā*, the final of which is short. This objection is met by the maxim that “What is partially altered does not thereby become something quite different,” (and this is illustrated in the *Mahābhāṣya* by the case of a dog, which, having lost his ears, does not thereby lose his

personal identity,);—so *jaras* may be the substitute of the partially altered *jara*. Thus we get *nirjarasau* “two imperishables,” *nirjarasuh* “imperishables,” and so on.—On the other alternative, and when the affixes begin with a consonant, the word is declined like *vāma*.

We now come to the declension of *viśvavá* “the preserver of all.”

**दीर्घाज्जसि च । ६ । १ । १०५ ।**

विश्वपौ । विश्वपाः । हे विश्वपाः । विश्वपाम् । विश्वपौ ।

No. 182.—AND WHEN *JAS* (1st pl.) or *ich* (*pratyāhāra*) COMES AFTER a LONG vowel, the long vowel homogeneous with the prior is not substituted for both (by No. 146, any more than under the circumstances stated in No. 147). We have therefore the 1st dual *viśvavau* (by No. 41), and plural *viśvavāh* (by No. 55), —In the vocative singular we have *he viśvavāh*, the same as in the nominative. In the 2nd case sing. *viśvavām* (No. 155); in the dual, as in the 1st case, *viśvavau*.

**सुडनपुंसकस्य । १ । १ । ४३ ।**

स्वादिपञ्चवचनानि सर्वनामस्थानसंज्ञानि स्यरक्तीबस्य ।

No. 183.—Let *SUṬ* (which is a *pratyāhāra* formed of *su* the first case-affix, and *auṭ* the fifth, and which serves as a name common to the five), but NOT OF a NEUTER word be called *sarvanāmasthāna*.

**स्वादिष्वसर्वनामस्थाने । १ । ४ । १७ ।**

कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वं पदं स्यात् ।

No. 184.—WHEN the affixes BEGINNING WITH *SU* and ending with *ka* (which occurs in the 70th aphorism of the 3rd Chapter of the 5th Lecture) FOLLOW, NOT being *SARVANĀMASTHĀNA* (No. 183), let what precedes be called *pada*. [This is an extension of the application of the term *pada* as laid down in No. 14].

**यच्चि भम् । १ । ४ । १८ ।**

यादिष्वज्ञादिषु च कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वं भसंज्ञं स्यात् ।

No. 185.—AND WHEN affixes, with an initial *Y* OR initial VOWEL, beginning with *su* and ending with *ka*, follow, not being *sarvanāmasthāna* (No. 183), let what precedes be called *BHA*.



[The question here arises, whether a word which gets the name of *bha* from this rule, and of *padu* from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer].

**आ कडारादेका संज्ञा । १ । ४ । १ ।**

इत ऊर्ध्वं कडाराः कर्मधारय इत्यतः प्रागेकस्यैकेव संज्ञा ज्ञेया । या परान्वकाशा च ।

No. 186.—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), TO the aphorism “*KADĀRĀH karmadhāraye*” (which is the 38th aphorism of the 2nd Chapter of the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz: that which comes last (where the claims are otherwise equal—(see No. 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No. 41).

**आतो धातोः । ६ । ४ । १४० ।**

आकारान्तो यौ धातुस्तदन्तस्य भस्याङ्गस्य लोपः । अलोऽन्त्यस्य । विश्वपः । विश्वपा । विश्वपाभ्यामित्यादि । एवं शङ्खध्मादयः । धातोः किम् । हाहान् । हरिः । हरी ।

No. 187.—Let there be elision OF the final letter of an inflective base, entitled to the designation of *bha* (No. 185), when it ends in a *DHĀTU* (No. 49) WITH LONG *Ā* as its final letter.

The word *viśwapā* ends in a *dhātu*, viz. *pā* (in the sense of “preserving” which has long *ā* as its final letter; and the word which, by No. 147, is called an inflective base (*aṅga*) when an affix follows, is, by No. 185, entitled to the designation of *bha* when the case-affix (not being one of the five first) begins with a vowel. The long *ā* is then elided.

Example: *viśwapā + śas = viśwapah* (2nd case plural), *viśwapā + tād = viśwapā* (3rd sing). Before the consonantal terminations there is no change. Example, *viśwapabhyām* (3rd dual). In the same way are declined *śaṅkhaḍhmā* “the blower of a conch-shell,” and the like.—Why do we say, “when it ends in a *dhātu*?” Because primitive words, like *hāhā* “a *gandharva*,” do not come within the scope of the rule. Example: 2nd pl. *hāhān* (Nos. 146 and 156).

We now come to the declension of a noun ending in short *i*—*hari* “a name of *Vishnu*.” 1st s. *harīh*, 1st du. *harī* (No. 146).

जसि च । ७ । ३ । १०६ ।

ह्रस्वान्तस्याङ्गस्य गुणः । हरयः ।

No. 188.—AND WHEN JAS FOLLOWS, *guṇa*, shall be the substitute of the short final of an inflective base. Hence 1st pl. *hari+jas*=*harayah*.

ह्रस्वस्य गुणाः । ७ । ३ । १०८ ।

सम्बुद्धौ । हे हरे । हरिम् । हरी । हरीन् ।

No. 189.—The substitute OF A SHORT final is *GUṆA*, when *sambud-dhi* (No. 152) follows. By this and No. 153, we get the vocative sing. *he hare*. 2nd s. *harim* (No. 154), 2nd du. *harā*, 2nd pl. *harīn* (No. 156).

शेषो घ्यसखि । १ । ४ । ७ ।

शेष इति स्पष्टार्थम् । ह्रस्वौ याविदुतौ तदन्तं सखिवर्जं घिसंज्ञम् ।

No. 190.—WITH THE EXCEPTION OF the word *SAKHI*, THE REST OF the words that end in short *i* or *u* are called *GHI*. The words “the rest” are said to be employed here “for the sake of distinctness.”

आङो नास्त्रियाम् । ७ । ३ । १२० ।

येः परस्याङो ना स्यादस्त्रियाम् । आङिति टासंज्ञा । हरिणा । हरिभ्याम् । हरिभिः ।

No. 191.—Let *NÁ* be the substitute OF *ÁN* coming after *ghi* (No. 190), but NOT IN THE FEMININE. The term *án* is the ancient designation of *tá*, the 3rd sing. case-affix.

Example : *hari+tá*=*harinā* (No. 157). 3rd du. *haribhyām*, 3rd pl. *haribhīh*.

चेर्ङिति । ७ । ३ । १११ ।

घिसंज्ञस्य ङिति सुपि गुणः । हरये ।

No. 192.—Let *guṇa* be the substitute OF *GHI* (No. 190), WHEN a case-affix WHICH HAS AN INDICATORY *ÁN* FOLLOWS. Thus 4th s. *hari+ne*=*haraye* (No. 29).

ङसिङसोश्च । ६ । १ । ११० ।

एङो ङसिङसोरति पूर्वपमेकादेशः । हरेः । हर्याः । हरीणाम् ।

No. 193.—AND when the short *a* OF *ŚASI* AND *ŚAS*, comes after *eñ*

let the form of the prior be the single substitute for both. Thus, 5th and 6th s. *hari + nāsi* and so also *hari + nās = hareh* (No. 192). 6th and 7th du. *haryoh* (Nos. 21 and 73)—6th pl. *harīṇām* (Nos. 167, 168 and 157).

**अञ्च येः । ७ । ३ । ११६ ।**

**इदुद्गामुत्तरस्य डेरौद्वेत् । हरौ । हरिषु । एवं कव्यादयः ।**

No. 194.—Let *aut* be the substitute of *ni* (the case-affix of the 7th s.), when it follows short *i* or *u*, AND let short *A* be the substitute of the CHI (No. 190) itself. Thus 7th s. *harau* (No. 41). 7th pl. *harishu* (No. 169). In the same way are declined *kavi* “a poet,” and the like.

**अनङ् सौ । ७ । १ । ६३ ।**

**सख्युरङ्गस्यानङादेशोऽसम्बुद्धौ सौ ।**

No. 195.—ANAN is the substitute of the word *sakhi*, WHEN SU FOLLOWS, provided it is not the sign of the vocative (No. 152).

The substitute, though consisting of more letters than one (No. 58), is prohibited by No. 59 from taking the place of more than the last letter. Thus we have *sakhan + s*.

**अलोऽन्त्यात् पूर्व उपधा । १ । १ । ६५ ।**

**अन्त्यादलः पूर्वो यो वर्णः स उपधासंज्ञः स्यात् ।**

No. 196.—The letter BEFORE THE LAST LETTER of a word is called THE PENULTIMATE (*upadhā*).

**सर्वनामस्थाने चासम्बुद्धौ । ६ । ४ । ८ ।**

**नान्तस्योपधाया दीर्घाऽसम्बुद्धौ सर्वनामस्थाने ।**

No. 197.—AND the long form is the substitute of the penultimate letter (No. 196) of what ends in *n*, WHEN a SARVANĀMASTHĀNA (No. 183), NOT being SAMBUDDHI (No. 152), FOLLOWS. Thus we have *sakhān + s*.

**अपृक्त एकाल् प्रत्ययः । १ । २ । ४१ ।**

No. 198.—AN AFFIX consisting of A SINGLE LETTER (exclusive of indicatory letters) is called APRIKTA.

**हल्ङ्याब्भ्यो दीर्घात् सुतिस्यपृक्तं हल् । ६ । १ । ६८ ।**

हलन्तात् परं दीर्घौ यौ ड्यापौ तदन्ताच्च परं सुतिक्षीत्येतदपृक्तं हल्लुप्यते ।

No. 199.—SU (the 1st sing. case-affix) AND TI AND SI (the terminations of two of the persons of the verb) when reduced to A SINGLE CONSONANT (No. 198), and when standing AFTER what ends in a CONSONANT OR in the LONG vowel deduced from the feminine terminations *ñi* (No. 256) AND *āp* (No. 1341), are elided. Thus *sukhān* + *s* becomes *sukhān*.

**न लोपः प्रातिपदिकान्तस्य । ८ । २ । ७ ।**

प्रातिपदिकसंज्ञकं यत् पदं तदन्तस्य नस्य लोपः । सखा ।

No. 200.—There is ELISION OF N FINAL IN A *pada* which is entitled to the designation of PRÁTIPADIKA (No. 135).

The word *sukhi* is a *prátipadika*; it becomes a *pada* (No. 20) when the case-affix is added; and this name of *pada* it retains (by No. 210) after the case-affix has been elided. Thus *sukhān* is a *pada*. But *sukhān* is also entitled to the designation of *prátipadika*, like *sukhi* the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally *sukhā* "a friend.

**सख्युरसम्बुद्धौ । ७ । १ । ६२ ।**

सख्युरङ्गात् परं सम्बुद्धिवर्जं सर्वनामस्थानं णिट्वत् स्यात् ।

No. 201.—Let a *sarvanāmasthāna* (No. 183) coming AFTER the word SAKHI, NOT IN THE sense of the VOCATIVE SINGULAR, be like that which contains an indicative *n*.

**अचो ङिति । ७ । २ । ११५ ।**

अजन्ताङ्गस्य वृद्धिर्जिति णिति च परे । सखायौ । सखायः । हे सखे । सखायम् । सखायौ । सखीन् । सख्या । सख्ये ।

No. 202.—Let *vridhī* be the substitute OF an inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY *ñ* OR *ṇ* FOLLOWS.

Thus *sukhi*, when the 1st dual case-affix is to be annexed, becomes *sakhqi* (No. 201), and *sukhai* + *au* = *sakhāyau* (No. 29),—so also 1st pl. *sakhāyah*. The vocative sing. (by Nos. 189 and 153) is *he sakhē*. In the 2nd s. and du., *sakhāyam* and *sakhāyau*, Nos. 201 and 202 again apply; 2nd pl. *sukhīn* (Nos. 146 and 156), 3rd s. *sukhyi*, 4th s. *sukhye*.

**ख्यत्यात् परस्य । ६ । १ । ११२ ।**

ब्रितिशब्दाभ्यां ब्रितीशब्दाभ्यां कृतयणादेशाभ्यां परस्य डसिङसेप्त  
उः । सख्युः ।

No. 203.—Short *u* is the substitute OF the *a* of *ñasi* and *ñas* FOLLOWING the words KHI AND TI or *khí* and *tí* which have substituted *yan* (No. 21) for the final vowel.

*Khi* and *ti* are the terminations of the words *sakhi* and *pati* which they are here employed to designate. The long forms *khi* and *tí* indicate certain derivative forms; see No. 223.

The words “which have substituted *yan*,” are employed to show that rule No. 192 does not apply here; and the same object is attained in the aphorism by writing not *khi* and *ti* but *khya* and *tya*, the *a* in which is intended merely to facilitate pronunciation.

Thus we have 5th and 6th s. *sakhyuh*.

**औत् । ७ । ३ । ११८ ।**

इतः परस्य डेरौत् । सख्यौ ऽ शेषं हरिवत् ।

No. 204.—AUT is the substitute OF *ñi* after short *i*. Hence 7th s. *sakhyau*. The rest is like (*hari* No. 187).

**पतिः समास एव । १ । ४ । ८ ।**

घिसंज्ञः । पत्ये । पत्युः २ । पत्यौ । शेषं हरिवत् । समासे तु भूपतये ।  
कतिशब्दो नित्यं बहुवचनान्तः ।

No. 205.—The word PATI is called *ghi* (No. 190) ONLY when it is IN A COMPOUND *samāsa*).

Hence in the 4th s. *patye* “to a master,” No. 192 does not apply; in 5th and 6th s. *patyuh*, No. 203, not No. 193, applies; and in 7th s. *patyau*, No. 204 applies, but not 194. The rest is like *hari*. But in a compound, as in *bhūpataye* “to the lord of the earth,” *pati* is treated as *ghi* (No. 191 &c.).

The word *kati* “how many?” takes the plural terminations only.

**बहुगणवतुडति संख्या । १ । १ । २३ ।**

No. 206.—Let the words BAHU, and GAṆA, and those which end\* in VATU and PATI be called *sankhyā*.

The word *kati* is one of those which end in *dati*, the *ḍ* in which affix is indicative.

**इति च । १ । १ । २५ ।**

. इत्यन्ता संख्या षट्संज्ञा स्यात् ।

No. 207.—AND let a *sant'hyá* (No. 206) which ends in *PAṬI* be called *shat* (No. 324).

Thus the word *kati* is called *shat*.

**षड्भ्यो लुक् । १ । १ । २२ ।**

जश्शसोः ।

No. 208.—Let there be ELISION (*luk*) of *jas* and *śas* AFTER words termed *SHAT* (No. 207).

**प्रत्ययस्य लुक्श्लुपः । १ । १ । ६१ ।**

लुक्श्लुपशब्दैः कृतं प्रत्ययादर्शनं क्रमात् तत्तत्संज्ञं स्यात् ।

No. 209.—Let the disappearance OF AN AFFIX when it is caused by the words *LUK*, *ŚLU*, OR *LUP* be designated by these terms respectively (to distinguish it from the ordinary elision termed *lopa*—No. 6).—

**प्रत्ययलोपे प्रत्ययलक्षणम् । १ । १ । ६२ ।**

प्रत्यये लुप्तेऽपि तदाश्रितं कार्यं स्यात् । इति जसि चेति गुणे प्राप्ते ।

No. 210.—WHEN ELISION (*lopa*) OF AN AFFIX HAS TAKEN PLACE THE AFFIX shall still exert its influence, and the operations dependent upon it shall take place as if it were present.

The word *lakṣhaṇa*, in the aphorism, signifies “that by which a thing is recognised.” A case-affix is recognised (No. 152) by its causing that which it follows to take the name of *aṅga*. In accordance with the present rule therefore the word *kati* retains the name of *aṅga* though the affixes *jas* and *śas* have been elided by No. 208; and, in virtue of its having the name of *aṅga*, it ought to take a *guṇa* substitute through the operation of No. 188. But the rule following debars this.

**न लुमताङ्गस्य । १ । १ । ६३ ।**

लुमता शब्देन लुप्ते तन्निमित्तमङ्गकार्यं न स्यात् । कति २ । कतिभिः । कतिभ्यः २ । कतीनाम् । कतिषु । युष्मदस्मद्वृट्संज्ञकास्त्रिषु सख्याः । त्रिशब्दे नित्यं बहुवचनान्तः । त्रयः । त्रीन् । त्रिभिः । त्रिभ्यः २ ।

No. 211.—When an affix is elided BY the enunciation of one of

the three terms (in No. 209) CONTAINING the letters IU, the effect which it is competent to cause in respect OF AN AṅGA or inflective base shall NOT take place.

In the 1st pl. of *kati*, the affix *jas* is elided by the enunciation of *luk* (No. 208), and therefore the substitution of *guṇa* which the elided *jas* would otherwise (by Nos. 210 and 188) have been competent to cause, does not take place.

Thus we have 1st and 2nd pl. *kati* "how many?" 3rd *katibhih*, 4th and 5th *katibhyah*, 6th *katīnām* (Nos. 167 and 168), 7th *katishu* (No. 169).

The words *yushmaḥ* "thou," *asmad* "I," and the words called *shaṭ* (Nos. 324 and 207) retain the same form in all the three genders.

The word *tri* "three," is always plural.

Example: 1st pl. *trayah* (No. 188), 2nd *trīn* (Nos. 146 and 156) 3rd *tribhih*, 4th and 5th *tribhyah*.

**त्रैस्त्रयः । ७ । १ । ५३ ।**

**आमि । त्रयाणाम् । त्रिषु । त्रैणस्त्रेऽपि । प्रियत्रयाणाम् ।**

No. 212.—TRAYA is the substitute OF TRI, when *ām* follows.

Example: 6th pl. *trayaṇām* (Nos. 167 and 168), 7th *trishu* (No. 169).

And this rule applies also when *tri* is final in a compound adjective.

Example: *priyatrayaṇām* "of those who have three dear friends."

**त्यदादीनामः । ७ । २ । १०२ ।**

**एषामकारो विभक्तौ । द्विपर्यन्तानामेवेष्टिः । द्वौ २ । द्वाभ्याम् ३ । द्वयोः २ । पाति लोकमिति पपीः सूर्यः ।**

No. 213 —Short A is the substitute OF TYAD, &c. when a case-affix follows. "TYAD, &c." (see No. 170) implies "*tyad, tad, yad, etad, idam, adas, eka, and dvi*." The *Mahābhāṣya* directs that the list shall not extend beyond *dvi*. That this is the direction of *Patanjali* (the author of that "Great Commentary," on the aphorisms of *Pāṇini*) is indicated by the form of expression "it is the wish," or "it is wished," (*ishṭiḥ* or *ishyate*. Compare No. 14.) Thus we have 1st and 2nd du. *dvaau* "two" (No. 147), 3rd, 4th and 5th *dwābhyām* (No. 160), 6th and 7th *dwayoh* (No. 166).

We now come to the declension of *papī* "the sun," (the "cherisher of the world," derived from *pā*, "to cherish").

## दीर्घाज्जसि च । ६ । १ । १०५ ।

दीर्घाज्जसि इच्चि च परे न पूर्वसवर्णदीर्घः । पयौ । पय्यः । हे पपीः । पपीम् । पपीन् । पय्या । पपीभ्याम् । पपीभिः । पय्ये । पपीभ्यः २ । पय्यः २ । पय्योः २ । दीर्घत्वाच्च नुट् । पय्याम् । हे तु सवर्णदीर्घः । पपी । पपीम् । एवं वातप्रम्यादयः । बहुलः श्रेयस्यो यस्य स बहुश्रेयसी ।

No. 214.—AND WHEN *JAS* or *ich* (*pratyāhāra*, No. 147) comes AFTER A LONG vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. *papyau*, 1st pl. *papyah*, vocative sing. *he papih*, 2nd s. *papim* (No. 154), 2nd pl. *papin* (No. 156), 3rd s. *papyā*, 3rd, 4th and 5th du. *papibhyām*, 3rd pl. *papibhih*, 4th s. *papye*, 4th and 5th pl. *papibhyah*, 5th and 6th s. *papyah*, 6th and 7th du. *papyoh*. There is not *nut* (No. 167) for the vowel is long—hence 6th pl. *papyām*. When *ni* is added, then by No. 54, 7th s. *papī*, 7th pl. *papīshu*.

In the same way are declined *vātapramī* “an antelope,” and the like.

We now come to the declension of *bahusregasī* “a man who has many excellent qualities.”

## यूस्त्याख्यौ नदी । १ । ४ । ३ ।

ईदूदन्तौ नित्यस्त्रीलिङ्गौ नदीसंज्ञौस्तः । (प्रथमलिङ्गग्रहणं च) । पूर्व स्त्र्याख्यस्योपसर्जनत्वेऽपि नदीत्वं वक्तव्यमित्यर्थः ।

No. 215.—Words ending in long *i* and *ū*, always FEMININE, and having no masculine of the same form, (as the word *grāmaṇi* has,) are called *nadī* (the word *nadī* “a river” being a type of the class.) “And its original gender is to be taken” into account;—that is to say, it is to be spoken of as retaining its character as a *nadī*, even when the word which was at first feminine comes to form part of a compound epithet applied to a male.

## अस्वार्थनदीर्हस्वः । ७ । ३ । १०७ ।

संखुट्टौ । हे बहुश्रेयसि ।

No. 216.—THE SHORT vowel shall be the substitute OF certain words SIGNIFYING “MOTHER,” AND OF words called *NADĪ* (No. 215) when the affix of the vocative singular follows.



Example : *he bahuśreyasī* (No. 153).

**आणनद्याः । ७ । ३ । ११२ ।**

**नद्यन्तात् परेषां ङितामाडागमः ।**

No. 217.—*Āṭ* is the augment of the case-affixes with an indicative *ñ*, when they come AFTER a word ending with a *NADī* (No. 215).

**आटश्च । ६ । १ । ६० ।**

**आटोऽचि परे वृद्धिरेकादेशः । बहुश्रेयस्यै । बहुश्रेयस्याः २ । बहुश्रेयसीनाम् ।**

No. 218.—AND when *ach* comes AFTER *Āṭ*, *vṛiddhi* is the single substitute for both. Thus in the 4th s. *bahuśreyasī + āṭ + ñe = bahuśreyasyai*, 5th and 6th s. *bahuśreyasyāh*, 6th pl. *bahuśreyasīnām* (No. 167).

**डेराम् नद्याम्नीभ्यः । ७ । ३ । ११६ ।**

**नद्यन्तादाबन्तात्रीशब्दात् परस्य डेराम् । बहुश्रेयस्याम् । शेषं पपीवत् । अङ्यन्तत्वाच्च सुलोपः । अतिलक्ष्मीः । शेषं बहुश्रेयसीवत् । प्रथीः ।**

No. 219.—*Am* is the substitute OF *ñī* AFTER words ending in *NADī* (No. 215) AND in the feminine termination *ĀṀ* and the word *ñī*. Hence 7th s. *bahuśreyasyām*. The rest of the declension is like *papī* (No. 213).

The word *atīlakṣmī* is, in the 1st s., *atīlakṣmīh* “who has surpassed *Lakṣmī*,” the *su* not being elided by No. 199, because the word *lakṣmī* (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix *ñī*. The rest of the declension is like *bahuśreyasī* (No. 214).

We now come to *pradhī*, 1st s. *pradhīh* “a man of superior understanding.”

**अचि शुधातुभ्रुवां य्वोरियडुवडौ । ६ । ४ । ७७ ।**

**शुप्रत्ययान्तस्येवर्णोवर्णान्तस्य धातोर्ध्व इत्यस्य चाङ्गस्ययडुवडौ स्तोऽजादौ प्रत्यये परे । इति प्राप्ते ।**

No. 220.—*IYAñ* AND *UVAñ* are the substitutes OF what ends with the *pratyaya* *śNU* AND of what ends in A VERBAL ROOT IN *I* OR *U* (whether long or short), AND of the inflective base *BHRŪ*, WHEN an affix beginning with A VOWEL FOLLOWS.

This rule should include the case of *pradhí* (which is formed from the verbal root *dhyai* "to meditate"), but the rule following restricts it.

## एरनेकाचोऽसंयोगपूर्वस्य । ६ । ४ । ८२ ।

धात्ववयवसंयोगपूर्वो न भवति य इवर्णस्तदन्तो यो धातुस्तदन्तस्यानेकाचोऽङ्गस्य यणजादौ प्रत्यये । प्रथ्यौ २ । प्रथम् । प्रथः । प्रथि । शेषं पपीवत् । एवं यामणीः । डौ तु । यामण्याम् । अनेकाचः किम् । नीः । नियौ । नियः । अग्नि शसि च परत्वादियङ् । नियम् । नियः । डेराम् । नियाम् । असंयोगपूर्वस्य किम् । सुश्रियौ । यवक्रियौ ।

No. 221.—*Yan* is the substitute OF I OR í terminating a verbal root final in an inflective base OF MORE VOWELS THAN ONE, provided the I OR í is NOT PRECEDED BY A COMPOUND CONSONANT forming part of the root, when an affix beginning with a vowel follows.

In *pradhí*, which is a dissyllable, the final *í* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. *pradhyau*, 2nd s. *pradhyam*, 1st and 2nd pl. *pradhyah*, 7th s. *pradhyi* (No. 55 being debarred). The rest of the declension is like that of *papí* (No. 213). In the same way *grámanth* "a female head of a village"; but, in the 7th s. this makes *grámanyám* (by No. 219, being derived from the root *ñi* "to lead.") Why "of more vowels than one?" Witness *nñh* "a leader," which makes, by No. 220, 1st and 2nd du. *niyau*, 1st pl. *niyah*, and in the 2nd s. and pl. *niyam* and *niyah* (Nos. 154 and 146 being superseded by No. 220, which occupies a later place in the *Ashṭádhyáyi*—see No. 132.) In the 7th s. *niyám* (No. 219.)—Why "provided the vowel is not preceded by a compound consonant?" Witness 1st du. *suśriyau* "two prosperous men," and *yavakriyau* "two purchasers of barley," where the final *í* is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word *pradhyau*. The word might apparently have been formed at once from *pradhí* + *au* by No. 21, but that rule was superseded by a subsequent rule No. 146. By No 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No. 21 re-appears

but to be again superseded by No. 220, to which the preference attaches on the principle stated under No. 41. No. 221 then supersedes No. 220, but as it does this not by positive prohibition, but by usurping a portion of its sphere of application, No. 21 is not again restored. Had it been so, the prohibitory rules would also have re-appeared in an endless cycle.]

**गतिश्च । १ । ४ । ६० ।**

प्रादयः क्रियायोगे गतिसंज्ञाः स्युः । गतिकारकैतत्पूर्वपदस्य यण् नेष्यते । शुद्धधियो ।

No. 222.—AND let *pra*, &c. (No. 47), in combination with a verb be called GATI (as well as *upasarga*).

It is not wished (by the author of the *Mahābhāṣya*) that *yan* (enjoined by No. 221) should be the substitute of a word to which is prefixed any thing else than a *gati* or a *kāraka* (meaning by *kāraka* a case which is in grammatical relation with a verb). Therefore in the example *suddhadhiyan* “two men of pure minds,” the substitution of *yan* does not take place, but No. 220 applies, because the word *suddhadhi* means “one whose thoughts are pure,” and here the word “pure,” is in grammatical relation with the verb “are,” in respect to which it is therefore a *kāraka*, but it is not so in regard to the verb “to think,” from which the word *dhi* is derived.

**न भूसुधियोः । ६ । ४ । ८५ ।**

एतयोरचि सुपि यण् न । सुधियौ । सुधिय इत्यादि । सुखमिच्छतीति सुखीः । सुतीः । सख्यौ । सुत्यौ । सुख्युः २ । सुत्युः २ । शेषं प्रधीवत् । शम्भुर्ह्रिवत् । एवं भान्वादयः ।

No. 223.—When a case-affix beginning with a vowel comes AFTER these two viz. BHÚ and SUDHI, there shall NOT be *yan*. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. *sudhiyan*, “two intelligent persons,” 1st. pl. *sudhiyah*, &c.

The word *sukhi* signifies “one who loves pleasure.” It is declined like *sutí* “one who wishes a son;” thus—1st. s. *sukhih* *sutih*; 1st. d. *sukhiyan*, *sutyau*; 5 and 6. s. *sukhiyah*, *sutyah* (No. 203). The rest is like *pradhí* (No. 220 &c.). The word *sambhu* “Śiva” is declined like *hari* “Vishnu,” and in like manner *bhānu* “the sun,” &c.

तज्ज्वत् क्रोष्टुः । ७ । १ । ६५ ।

असम्बुद्धौ सर्वनामस्थाने । क्रोष्टुशब्दस्य क्रोष्टु प्रयोक्तव्य इत्यर्थः ।

No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, KROSHṬU is LIKE what ends in TRICH. That is to say, *kroshṭri* is employed instead of the word *kroshṭu* “a jackal.”

अतो ङिसर्वनामस्थानयोः । ७ । ३ । ११० ।

अतोऽङ्गस्य गुणो ङौ सर्वनामस्थाने च । इति प्राप्ते ।

No. 225.—WHEN *ŃI* (7th sing.) & THE FIVE FIRST CASE-AFFIXES, COME AFTER what ends in short *ri*, *guṇa* shall be substituted for the inflective base that ends in *ri*. This being obtained, (another rule presents itself).

अदुशनस्युरुदंशोऽनेहसां च । ७ । १ । ६४ ।

अदन्तानामुशनसादीनां चानङ् स्यादसम्बुद्धौ सौ ।

No. 226.—When *su*, not in the sense of the vocative, follows, let *anañ* be the augment of what ends in short *ri* and of *uśanas* “the regent of the planet Venus,” *puruduśas* “Indra,” and *anehas* “time.” [This gives *kroshṭ + an + s*.]

अप्तृन्तृचस्वसृनप्तृनेष्टृत्वष्टृक्षत्तृहोतृपोतृप्रशा-  
स्तृणाम् । ६ । ४ । ११ ।

अबादीनामुपधाया दीर्घोऽसम्बुद्धौ सर्वनामस्थाने । क्रोष्टा । क्रोष्टारौ ।  
क्रोष्टारः । क्रोष्टून् ।

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word AP “water,” what ends in TRIN or TRICH, SWASRI “a sister,” NAPTRI “a grandson,” NESHTRI “a priest who officiates at a sacrifice,” TWASHTRI “a carpenter,” KSHATTRI “a charioteer,” HOTRI “a priest who recites the *Rig-Veda* at a sacrifice,” POTRI “a priest who officiates at a sacrifice,” and PRASĀSTRI “a ruler,” the penultimate letter (No. 196) shall be lengthened. Thus [we get *kroshṭān + s*, but the *s* is elided by No. 199 and the *n* by No. 200—leaving] 1st sing. *kroshṭā*, 1st du. *kroshṭārau*, (the *ri* becoming *ar* by No. 225, and being lengthened to *dr* by No. 227). 1st p. *kroshṭārah*. In the 2nd p. the form *kroshṭā* is derived from *kroshṭu* by Nos. 146 and 156.

**विभाषा तृतीयादिष्वचि । ७ । १ । ६७ ।**

**अजादिषु क्राष्टुर्वा वृञ्चत् । क्राष्ट्रा । क्राष्ट्रे ।**

No. 228.—*Kroshtu* may OPTIONALLY be as if it ended in *trich*, WHEN THE 3RD OR ANY SUBSEQUENT CASE-AFFIX THAT BEGINS WITH A VOWEL FOLLOWS. Thus, 3rd sing. *kroshtṛd*, 4th sing. *kroshtṛe*.

**ऋत उत् । ६ । १ । १११ ।**

**ऋतो ङसिङसोरत्युदेकादेशः । रपरः ।**

No. 229.—When the short *u* of *ṛasi* and *ṛas* (5th and 6th sing). comes AFTER SHORT *Ṛ*, then SHORT *U*, followed by *r*, is the single substitute for both. [Thus we get *kroshtur*+s.]

**रात् सस्य । ८ । २ । २४ ।**

**रेफात् संयोगान्तसस्यैव लोपो नान्यस्य । रस्य विसर्गः । क्राष्टुः । क्राष्ट्राः २ ।**

No. 230.—There is elision OF *s*, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant, AFTER *R*. *Visarga* is then substituted for the *r*, by No. 111, and we get *kroshtuh*,—6. and 7. du. *kroshtroh*.

**नुमचिरसृज्जद्वावेभ्यो नुट् पूर्वविप्रतिषेधेन । क्राष्टूनाम् । क्राष्ट्रि । पत् हलादौ च शम्भुवत् । हूहूः । हूहूँ । हूहूमित्यादि । अतिचमूशब्दे तु नदी-कार्यं विशेषः । हे अतिचम् । अतिचम्बे । अतिचम्बाः २ । अतिचमनाम् । खलपूः ।**

No. 231.—“BY A PRECEDING RULE’S OPPOSITION, (contrary to *Pāṇini*’s direction—see No. 132,) the augment *NUṬ* (No. 167) takes effect IN PREFERENCE TO *NUM* (No. 271), the *sūtra* “*ACHI, &c.*” (No. 249), and THE RESEMBLANCE TO what ends in *TRICH* (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the *ashtādhyāyī*]

Hence—*kroshtu* + *nuṭ* + *dm* = *kroshtūndm* (No. 168). In the 7th sing. *kroshtūri*. On the alternative (of the word’s not being considered as ending in *trich*), and when the case-affix begins with a consonant, the word is declined like *śumbhu*.

*Hūhūh* “a celestial musician,” 1st du. *hūhvu*, 2nd sing. *hūhūm*, &c. In the word *atichamū* “victorious over armies,” the difference (from *hūhū*, as regards declension), consists in its being treated as *nadī*

(No. 215). Hence, voc. s. *he atichamu* (No. 216), 4th sing. *atichamvai* (Nos. 217 and 218), 5th and 6th sing. *atichamvāḥ*, 6th p. *atichamvāṇam*.

We now come to the declension of *khulapū* "a sweeper."

**ओः सुपि । ई । ४ । ८३ ।**

धात्ववयवसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुस्तदन्तस्याने-  
काचोऽङ्गस्य यण् स्यादचि सुपि । खलव्यौ । खलव्यः । एवं सुखादयः ।  
स्वभूः । स्वभूवौ । स्वभूवः । वर्षाभूः ।

No. 232.—WHEN A CASE-AFFIX, beginning with a vowel, FOLLOWS, then *yan* shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root ending in U or Ū not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. *khulapvau*, 1st p. *khulapvāḥ*. In the same way *śulū* "who cuts well," &c. [But this does not apply to *svabhū* "the Self-existent," because of the prohibition by No. 223—]. 1st s. *svabhūḥ*, 1st du. *svabhuvau*, 1st p. *svabhuvāḥ*.

We have next the declension of *varshābhū*.

**वर्षाभ्यश्च । ई । ४ । ८४ ।**

अस्य यण् स्यादचि सुपि । वर्षाभ्यावित्यादि । वृन्भूः ।

No. 233.—AND the substitute OF VARSHĀBHŪ, "a frog—rainborn," shall be *yan* when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. *varshābhvau* and so on.

Next we have to consider the declension of *drinbhū* "a snake."

**दृन्करपुनः पूर्वस्य भुवो यण् वक्तव्यः । दृन्भ्यौ । एवं करभूः । धाता ।  
हे धातः । धातारौ । धातारः ।**

No. 234.—"YAṆ SHOULD BE MENTIONED as the substitute OF BHŪ when PRECEDED BY DRIN, KARA, AND PUNAR."

Thus 1st du. *drinbhvau*. In the same way *karabhū* "a finger-nail."

The word *dhātṛi* "the Cherisher," makes 1st sing. *dhātā*, vocative sing. *he dhātāḥ* (Nos. 199, 225, and 111.), 1st du. *dhātārau* (Nos. 225 and 227), 1st pl. *dhātārah*.

अवर्णोच्चस्य णत्वं वाच्यम् । धातूणाम् । एवं नप्तादयः । नप्तादिवहणं  
अत्युत्पत्तिपक्षे नियमार्थम् । तेनेह न । पिता । पितरौ । पितरः । पितरम् ।  
एवं धातृवत् । एवं जामात्रादयः । ना । नरौ ।

No. 235.—“IT SHOULD BE STATED THAT THE CEREBRAL *Ṇ* IS SUBSTITUTED FOR THE DENTAL *N* AFTER *Ṛ* AND *ṚĪ*.” Thus, 6th p. *dhātṛṇām*. In the same way *napṛi*, &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of *napṛi*, &c. (in No. 227) determines that these *alone* (of the words so ending that come under the head of *Unādi* No. 901) are amenable to the rule. Hence (as *pitṛi* “a father,” is not cited, and is formed by an *unādi* affix) the rules do not apply to the example following viz. 1st sing. *pitā* (No. 221), 1st du. *pitarau*, 1st pl. *pitarah*, 2nd sing. *pitaram*. The rest is like *dhātṛi* (No. 234). In the same way *jāmṛi* “a son-in-law,” &c.

The word *nṛi* “a man,” makes 1st sing. *nā*, 1st du. *narau*.

नृ च । ६ । ४ । ६ ।

अस्य नामि वा दीर्घः । नृणाम् । नृणाम् ।

No. 236.—AND *ṆṚ* optionally substitutes the long vowel, when *nām* follows. Hence *nṛinām* or *nṛinām*.

गेतो णित् । ७ । १ । ६० ।

ओकारान्ताद्विहितं सर्वनामस्थानं णिवृत् । गौः । गावौ । गावः ।

No. 237.—Placed AFTER a word ending in O, such as *GO* “a cow,” each of the first five case-affixes is AS IF IT HAD AN INDICATORY cerebral *Ṇ*, [the effect of which—see No. 202—is to substitute *ṛiddhi* for the preceding vowel]. Thus 1. s. *go + s = gauh*, 1. d. *gāvu*, 1. p. *gārah*. [The *t* in the *sūtra* shows (No. 34.) that the rule speaks of the vowel *o*, not of the word *go*.]

ओतोऽम्शसोः । ६ । १ । ६३ ।

ओतोऽम्शसोरच्याकार एकादेशः । गाम् । गावौ । गाः । गवा । गवे ।

गोः २ । इत्यादि ।

No. 238.—WHEN the vowel of *AM* OR *ŚAS* comes AFTER O, the single substitute of both is long *ā*. Thus—2. s. *go + am = gām*, 2 du. (see No. 237) *gāvu*, 2. p. *gāh*. The 3rd and 4th s. *gavā* and *gave* are formed according to the general rules for the permutation of vowels. In the 5. and 6. s. (by No. 193) *goh*, &c.

रायो हलि । ७ । २ । ६५ ।

No. 242.—AND IF AN (No. 191) or OS FOLLOW, e shall be the sub-



stitute OF *Áp*. Thus, 3. s. (*rame + á =*) *ramáyá*, 3. 4. and 5. du. *ramá-bhyám*, 3. p. *ramábhik*.

याडापः । ७ । ३ । ११३ ।

आपो डितो याट् । वृद्धिः । रमायै । रमाभ्यः २ । रमायाः २ । रमयोः ।  
रमाणाम् । रमायाम् । रमासु । एवं दुर्गाम्बिकादयः ।

No. 243.—*YÁT* is the augment of whatever case-affix, FOLLOWING *Áp*, has an indicatory *ñ*. Thus, *vriddhi* being obtained from No. 61, we have 4. s. (*ramá + yát + e =*) *ramáyai*, 4. and 5. p. *ramábhyaḥ*, 5. and 6. s. *ramáyāḥ*, 6. d. *ramayoh* (No. 242), 6. p. *ramāṇām* Nos. 167 and 157), 7. s. *ramáyām* (No. 219), 7. p. *ramásu*.

In the same way are declined *durgá* "the goddess *Durgá*," *ambiká*, "a mother" and the like.

सर्वनाम्नः स्याद्द्रस्वश्च । ७ । ३ । ११४ ।

आबन्तात् सर्वनाम्नो डितः स्याडापश्च ह्रस्वः । सर्वस्यै । सर्वस्याः २ ।  
सर्वसाम् सर्वस्याम् । शेषं रमावत् । एवं विश्वादय आबन्ताः ।

No. 244.—Let *SYÁT* be the augment of whatever case-affix, with an indicatory *ñ*, comes AFTER A PRONOUN ending in *áp*; AND let A SHORT vowel substitute take the place of *áp*. Thus the 4. s. f. of *sarva* "all," is (*sarrá + syát + e =*) *sarvasyai*, 5. and 6. s. *sarvasyāḥ*, 6. p. *sarvāsām* (No. 174), 7. s. *sarvasyām* (No. 219). The rest is like *ramá*. In the same way are declined *viśwá* "all," and the like, ending in *áp*.

विभाषा दिक्समासे बहुव्रीहौ । १ । १ । २८ ।

सर्वनामता वा । उत्तरपूर्वस्यै । उत्तरपूर्वायै । तीयस्येति वा संज्ञा । द्वितीयस्यै । द्वितीयायै । एवं तृतीया । अम्बार्थेति ह्रस्वः । हे अम्ब । हे अक्क । हे अल्ल । जरा । जरसौ । जरे । इत्यादि । पक्षे रमावत् । गोपा विश्वपावत् । मतिः । मतीः । मत्या । ओङ्कारोऽन्तर्गतः । इत्येवम् नान्येभ्यश्च ।

No. 245.—IN A COMPOUND, of the kind termed *BAHUVRÍHI* (No. 1034), WITH a word signifying DIRECTION (No. 175), the pronominal character is optional. Thus in the 4. s. we may have either *uttarapúrvasyai* (No. 244) or *uttarapúrwayai* (No. 243) "for what lies to the north-east."

According to No. 180, the name of pronominal is optionally given to what ends in *tíya*. Hence, 4. s. *dwitīyasyai* or *dwitīyāyai* "to the second." In the same way *tritīyá* "the third."

According to No. 216, a short vowel is substituted in the voc. sing. of words signifying "mother." Example, *he ambu, he akka, he alla*.

In accordance with No. 181, we may have 1. s. *jará* "decrepitude," 1. d. *jarasan* or *jare*, &c. On the alternative of its not being considered pronominal, the word is declined like *ramá*. *Gopá* "a cowherdess," is declined like *viśvápá* (No. 182).

*Matih* "sagacity," 2. p. *matih* (No. 156), 3. s. *matyá* (No. 191).

**ङिति ह्रस्वश्च । १ । ४ । ६ ।**

इयङुवङ्स्यानौ स्त्रीशब्दभिन्नौ नित्यस्त्रीलिङ्गावीरूतौ ह्रस्वौ चेत्र्णोवर्णौ  
स्त्रियां वा नदीसंज्ञौ स्तो ङिति । मत्ये । मतये । मत्याः २ । मतेः २ ।

No. 246.—Words, always feminine, ending in long *é* and *ú*, with the exception of the word *strí* "a woman," being such as admit *iyán* and *uván* (No. 220); and also words ending in short *i* and *u* in the feminine, are optionally termed *nadí* (No. 215) when a case-affix with indicatory *ñ* follows. Hence 4. s. (by No. 218 *múti* + *át* + *e* =) *matyai*, or, alternatively (No. 192) *matye*, 5. and 6. s. *matyáh* or *mateh*. (No. 193). ॐ ईदुद्व्यादयः नदीसंज्ञकौ

**इदुद्भ्याम् । ७ । ३ । ११७ ।**

नदीसंज्ञकाभ्यां परस्य डेराम् । मत्याम् । मतौ । शेषं हरिवत् । एवं  
बुद्ध्यादयः ।

No. 247.—*Am* is the substitute of *ñi* AFTER SHORT I OR U, when these are termed *nadí* (No. 246). Hence 7. s. *matyám* (No. 219, or, on the alternative of the name *nadí* not being taken, *matau* (Nos. 246 and 194)—The rest is like *hari* (No. 187). In the same way *buddhi* "intellect," and the like.

**त्रिचतुरोः स्त्रियां तिस्र चतस्र । ७ । २ । ६६ ।**

स्त्रीलिङ्गयोरेतौ स्तो विभक्तौ ।

No. 248.—*TISRI* AND *CHATASRI* 'are instead of *TRI* "three," AND *CHATUR* "four," IN THE FEMININE, when a case-affix follows.

**अचि र ऋतः । ७ । २ । १०० ।**

तिस्र चतस्र एतयोर्चकारस्य रेफादेशः स्यादचि । गुणदीर्घात्खानामपवादः ।  
तिस्रः २ । तिस्रभिः । तिस्रभ्यः २ । आमि नृट् ।

No. 249.—WHEN A VOWEL FOLLOWS, then R shall be the substitute of the R of *tisri* and *chatasri*. Hence there is neither *guṇa* (No. 225), nor prolongation (No. 146), nor the substitution of *u* (No. 229). Thus 1. and 2. p. *tisrah* 3. p. *tisribhah*, 4. and 5. p. *tisribhyah*. When *ám* (6. p.) follows, *nat* is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.

न तिसृचतसृ । ६ । ४ । ४ ।

एतयोर्नामि दीर्घा न । तिसृणाम् । तिसृषु । द्वे २ । द्वाभ्याम् ३ ।  
द्वयोः २ । गौरी । गौर्या । गौर्यः । हे गौरि । गौर्यावित्यादि । एवं नक्रादयः ।  
लक्ष्मीः । श्रेष्ठं गौरीवत् । एवं तरीतन्यादयः । स्त्री । हे स्त्रि ।

No. 250.—TISRI & CHATASRI ARE NOT lengthened, when *nám* follows. Thus, 6. p. *tisrinám* 7. p. *tisrishu*.

The word *dwi* “two,” becomes, in the feminine, 1. and 2. d. *dwe* (Nos. 213 and 240), 3. 4. and 5. d. *dwebhyám* 6. and 7. d. *dwayoh* (No. 242).

*Gauri* “the brilliant goddess (*Párvatī*)” is declined as follows:—1 s. *gauri* (No. 199), 1 d. *gauryan*, 1. p. *gauryah* voc. s. *he gauri* (No. 216), and so on. In the same way *nadí* “a river,” and the like.

The word *lakshmi* “the goddess of prosperity,” not being a derivative, does not fall under No. 199, and therefore makes in the 1. s. *lakshmih*. The rest is like *gauri*. In the same way *tari* “a boat,” *tantri* “a guitar-string,” and the like.

The word *stri* “a woman” makes 1. s. *stri* (No. 199, voc. *he stri* (No. 216).

स्त्रियाः । ६ । ४ । ७६ ।

अस्येयङ्जादौ प्रत्यये परे । स्त्रियौ । स्त्रियः ।

No. 251.—Let *iyān* be the substitute OF STRÍ, when an affix beginning with a vowel follows. Thus 1. d. *striyan*, 1. p. *striyah*.

वाम्प्रासोः । ६ । ४ । ८० ।

स्त्रिया इयङ् । स्त्रियम् । स्त्रीम् । स्त्रियः । स्त्रीः । स्त्रिया । स्त्रियै ।  
स्त्रियाः २ । परत्वाच्च्ट । स्त्रीणाम् । स्त्रीषु । श्रीः । श्रियौ । श्रियः ।

No. 252.—OPTIONALLY is *iyān* the substitute of *strí*, WHEN AM OR ŚAS FOLLOWS. Thus 2. s. *striyam* or *strím* (No. 154), 2. p. *striyāh* or *strih* (No. 146), 3. s. *striyá*, 4. s. *striyai* (Nos. 217 and 218), 6. s.

*striyāh*. In the 6. p. *nut* is obtained, because No. 167 is a *sūtra* posterior to No. 251. Hence *strīṇām*, 7. p. *strīshu*.

The word *śrī* "prosperity," makes 1. s. *śrīh*, [not being formed by the feminine termination No. 198.] 1. d. *śriyau*, 1. p. *śriyah*.

**नेयडुवड्स्यानावस्त्री । १ । ४ । ४ ।**

इयडुवड्ढोः स्थितिर्योस्तावीदूतौ नदीसंज्ञौ न स्तो न तु स्त्री । हे श्रीः ।  
श्रियै । श्रिये । श्रियाः । श्रियः ।

No. 253.—The words ending in *ī* or *ū* WHICH ADMIT the substitutes *īyañ* AND *uvañ*, (No. 220) are NOT called *nadī* (No. 215; but NOT so the word *strī*, (which is called *nadī* notwithstanding its substituting *īyañ*). Hence, voc. s. *he śrīh* (No. 216 not applying here), 4. s. *śriyai* (Nos. 246 and 217) or *śriye*, 6. s. *śriyāh* (Nos. 246 and 217) or *śriyah*.

**वामि । १ । ४ । ५ ।**

इयडुवड्स्यानौ स्वाख्यौ यू वामि वा नदीसंज्ञौ स्तो न तु स्त्री । श्रीणाम् ।  
श्रियाम् । श्रियि । श्रियाम् । धेनुर्मतिवत् ।

No. 254.—When *ām* FOLLOWS, then feminine words ending in *ī* and *ū*, which admit *īyañ* and *uvañ* (No. 220), are OPTIONALLY termed *nadī*; but not so the word *strī* (which is always *nadī*). Hence 6. p. *strīṇām* (No. 167) or *śriyām*, 7. s. *śriyī* or *śriyām* (No. 219).

The word *dhenu* "a milch cow" is declined like *matī* (No. 245).

**स्त्रियां च । ७ । १ । ६६ ।**

**स्त्रीवाची क्रोष्टृस्तृजन्तवद्वृषं लभते ।**

No. 255.—AND IN THE FEMININE, the word *kroṣṭu* "a jackal" takes a form like what ends in *trich* (No. 224).

**चदन्तेभ्यो ङीप् । ४ । १ । ५ ।**

चदन्तेभ्यो चान्तेभ्यश्च स्त्रियां ङीप् । क्रोष्ट्री गौरीवत् । भूः श्रीवत् ।  
स्वयंभूः पुंवत् ।

No. 256.—AFTER WORDS ENDING IN *ṛī*, and after words ending in *n*, in forming the feminine, the affix is *ṅīp*. Thus is formed *kroṣṭrī*, which is declined like *gaurī* (No. 232).

The word *bhrū* "the eyebrow" is declined like *śrī* (No. 252), and *swayanbhū* as in the masculine (No. 232).

न षट्स्वस्त्रादिभ्यः । ४ । १ । १० ।

डौष्टाणौ न ।

स्वसा तिस्रश्चतस्रश्च ननान्दा दुहिता तथा ।

याता मातेति सप्तैते स्वस्त्रादय उदाहृताः ॥

स्वसा । स्वसारौ । माता पितृष्वत् । शसि मातुः । द्यौर्गावत् । राः पुंष्वत् ।  
नैर्ग्लौवत् ।

इत्यजन्तस्त्रीलिङ्गाः ।

No. 257.—NOT AFTER SHAT (No. 324), NOR AFTER SWASRI, &c. is the feminine termination *śīp* or *tāp* affixed. By “*swasri*, &c.” are meant the following seven viz. *swasā* “a sister,” *tisrah* “three,” *chat-asrah* “four,” *nānāndā* “a husband’s sister,” *duhitā* “a daughter,” *yātā* “a husband’s brother’s wife,” and *mātā* “a mother.” Thus we have 1. s. *swasā* (No. 227), 1. d. *swasārāu*.

The word *mātri* is declined like *pitrī* (No. 235), only that in the 2. p. it makes *mātrih* (No. 156).

The word *dyo* “the heaven” is declined like *go* (No. 237). *vai* “wealth” as in the masculine (No. 239), and *nau* “a boat,” like *glau* (No. 239).

So much for feminines ending in vowels.

OF NEUTER WORDS ENDING IN VOWELS.

अजन्तनपुंसकलिङ्गाः ।

अतोऽम् । ७ । १ । २४ ।

अतोऽङ्गात् स्त्रीबात् स्वमेरम् । ज्ञानम् । एङ्ङ्रस्वादिति हल्लोपः । हे ज्ञान ।

No. 258.—AFTER a neuter inflective base ending in short A, there is AM instead of *su* and *am*. Hence *jñāna* + *su* = *jñānam* “knowledge.” The 2nd s. is the same. In the voc. s., by No. 153, the consonant *m* is elided—thus *he jñāna*.

नपुंसकाश्च । ७ । १ । १६ ।

स्त्रीबादौः शी । भसंज्ञायाम् ।

No. 259.—AND AFTER A NEUTER, *śī* is instead of *au* (No. 240).

As that which precedes this affix is termed *bha* (No. 185) the following rule presents itself.

**यस्येति च । ई । ४ । १४८ ।**

ईकारे तद्धिते च भस्येवर्णावर्णयोर्लोपः । इत्यलोपे प्राप्ते ।

No. 260.—WHERE long *i* follows, AND when a *taddhita* affix follows, there is elision OF the *i* or *ī* or *A* or *ā* of a *bha*. The elision of the *a* having thus presented itself, *Kātyāyana* interposes.

चौडः श्यां प्रतिषेधो वाच्यः । ज्ञाने ।

No. 261.—“It should be mentioned that the rule is debarred in the case where *śi* is the substitute of *an*.” Hence 1. d. *jñāna* + *śi* = *jñāne*.

**जज्ञशोः शिः । ७ । १ । २० ।**

स्त्रीबात् ।

No. 262.—Instead OF *JAS*, AND *ŚAS* let there be *śi* after a neuter.

**शि सर्वनामस्थानम् । १ । १ । ४२ ।**

No. 263.—Let *śi* be termed *SARVANĀMASTHĀNA*.

**नपुंसकस्य भलचः । ७ । १ । ७२ ।**

भलन्तस्याजन्तस्य च स्त्रीबस्य नुम् स्यात् सर्वनामस्थाने ।

No. 264.—Let *num* be the augment OF what being NEUTER ends in *JHAL* OR *ACH*, when a *sarvanāmasthāna* follows.

**मिदचोऽन्त्यात् परः । १ । १ । ४७ ।**

अचां मध्ये योऽन्त्यस्तस्मात् परस्तस्यैवान्तावयवो मित् स्यात् । उपधादीर्घः । ज्ञानानि । पुनस्तद्धत् । शेषं पुंवत् । एवं धनवनफलादयः ।

No. 265.—Let WHAT HAS AN INDICATORY *m* come AFTER THE LAST OF THE VOWELS, and become the final portion of that (which it augments). Thus the *n* (of *num*, No. 264) is annexed to the final *a* of *jñāna*, and is regarded as a portion of the word. Then the new penultimate vowel (by No. 197) is lengthened and we have 1. p. *jñānāni*. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined *dhana* “wealth,” *vana* “a wood,” *phala* “fruit,” and the like.

**अद्भुतरादिभ्यः पञ्चम्यः । ७ । १ । २५ ।**

**एभ्यः क्लीबेभ्यः स्वमोर्दृडादेशः स्यात् ।**

No. 266.—Let ADD be the substitute for *su* and *am* AFTER THE FIVE, DATARA, &c. viz, (*ḍatura*, *ḍatama*, *anya*, *anyatara*, and *itara*—see No. 170) when neuter.

**टेः । ई । ४ । १४३ ।**

इति भस्य टेर्लोपः । कतरत् । कतरद् । कतरे । कतराणि । हे कतरत् । शेषं पुंवत् । एवं कतमत् । इतरत् । अन्यत् । अन्यतरत् । अन्यतमस्य त्वन्यतममित्येव ।

No. 267.—When that which has an indicatory *ḍ* follows, there is elision OF the TI (the last vowel with anything that follows it—No. 52) of a *bha* (No. 185). Hence in the case of *katara* “which of the two?” formed by the affix *ḍatra* (No. 170), when *add* is substituted for *su* or *am* by No. 266, we have 1st and 2nd s. *katara* + *add* = *katarat* (No. 165) or *katarad*, 1st and 2nd d. *katare*, 1st and 2nd p. *katarāṇi*, voc. s. *he katarat*. The rest is like the masculine. In the same way *kṛtamat*, *itarat*, *anyat* and *anyatarat*. But *anyatama* makes *anyatamam* (like *jñānam* No. 258), because the citation of *anyatara*, in No. 170, shows that *anyatara* and *anyatama* are not held to be formed from *anya* by the affixes *ḍatura* and *ḍatama* included in the list there given.

**एकतरात् प्रतिषेधः । एकतरम् ।**

No. 268.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER EKATARA.” Hence 1st and s. *ekaturam*.

**ह्रस्वो नपुंसके प्रातिपदिकस्य । १ । २ । ४७ ।**

**अजन्तस्येत्येव । श्रीपं ज्ञानवत् ।**

No. 269.—THE SHORT vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel. Hence *śrīpā* + *su* = *śrīpam* “having wealth,” like *jñāna* (No. 258).

**स्वमोर्नपुंसकात् । ७ । १ । २३ ।**

**लुक् स्यात् । वारि ।**

No. 270.—OF *SU* AND *AM* AFTER A NEUTER, let there be the elision called *luk* (Nos. 209 and 211). Hence *vāri* + *su* = *vārī* “water.”

## इकोऽचि विभक्तौ । ७ । १ । ७३ ।

इगन्तस्य क्लीबस्य नुमचि विभक्तौ । वारिणी वारीणि । न नुमत्वेत्यस्या-  
नित्यत्वात् पक्षे सम्बुद्धिनिमित्ता गुणः । हे वारि । हे वारे । घेर्ङितीति गुणे  
प्राप्ते । वृद्धौत्ववृज्जद्वावगुणेभ्यो नुम् पूर्वविप्रतिषेधेन । वारिणे । वारिणः २ ।  
वारिणोः २ । नुमचिरेति नुट् । वारीणाम् । वारिणि । हलादौ हरिवत् ।

No. 271.—Let *num* be the augment OF a neuter ending in *IK*, WHEN A CASE-AFFIX beginning with *ACH* FOLLOWS. Hence 1. d. *vāri* + *au* = *vārinī*, 1. p. *vāri* + *jas* = *vārinī* (No. 197).

As the rule No. 211 is not invariable, we have, alternatively, the *guṇa* caused by *sambuddhi* (No. 189). Hence either *he vāri* (No. 271) or *he vāre*. [That the rule is not invariable, Patañjali declares in the *Mahābhāṣya*.]

When the affixes with an indicatory *ñ* are to be added, *guṇa* is obtained from No. 192; but *num* takes effect to the exclusion not only of *guṇa* but of *vridhhi* (No. 202) and the substitution of *au* (No. 194. and the being regarded as ending in *trich* (No. 224) the prior rule here) debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4 s. *vārine*, 5. and 6. s. *vārinah*, 6. and 7. d. *vārinoh*. In the 6. p. according to the *vārtika* No. 231, there is *nut*, and then the preceding vowel is lengthened by No. 168—thus *vārinām*. In the 7. s. by the same rules as the 5th and 6th, *vārinī*. With the affixes beginning with consonants, the word is declined like *hari* (No. 187).

## अस्थिदधिसक्थ्यक्षामनडुदात्तः । ७ । १ । ७५ ।

टादावचि ।

No. 272.—Instead OF *ASTHI* “a bone,” *DADHI* “curdled milk,” *SAKTHI* “the thigh,” AND *AKSHI* “the eye,” there shall be *ANAN* ACUTELY ACCENTED, when *ṭā* follows, or any of the subsequent terminations beginning with a vowel.

## अल्लोपोऽनः । ६ । ४ । १३४ ।

अङ्गावयवोऽसर्वनामस्यानयजादिस्वादिपरो योऽन् तस्याकारस्य लोपः ।  
दधा । दधे । दधः २ । दधोः २ ।

No. 273.—There is *ELISION* OF the *A* OF *AN* followed by one of the affixes *su*, &c. beginning with *y* or *ach*, those affixes called *sarvanā-*



*masthāna* being excepted, and the *an* being a portion of the *aṅga*. Hence 3. s. *dadhi+anuk+it=dadhinā*, 4. s. *dadhine*, 5. and 6. s. *dadhnoh*, 6. and 7. d. *dadhnoh*.

## विभाषा द्विष्टयोः । ६ । ४ । १३६ ।

ऋङ्गावयवोऽसर्वनामस्थानपरो योऽन् तस्याकारस्य लोपो वा स्यान्दिष्टयोः परयोः । दधि । दधनि । शेषं वारिवत् । एवमस्यसकृज्यति । सुधि । सुधिनी । सुधीनि । हे सुधे । हे सुधि । सुधिनेत्यादि । मधु । मधुनी । मधूनि । हे मधो । हे मधु । सुनु । सुनुनी । सुनूनि । सुनुनेत्यादि । धातृ । धातृणी । धातृणि । धातृणाम् । हे धातः । एवं ज्ञात्रादयः ।

No. 274.—WHEN NI AND ŚI FOLLOWS, the elision is OPTIONAL of the *a* of *an*, that being a portion of the *aṅga*, and followed not by a *survandmasthāna*.

Example: 7. s. *dadhni* or *dadhani*. The remainder is like *vāri* (No. 270). In the same way *asthi*, *sakthi*, and *akshi*.

The word *sudhī*, “intelligent” makes 1. s. *sudhi* (Nos. 266 and 270), 1. d. *sudhini*, 1. p. *sudhini*, voc. s. *he sudhe* (No. 189) or *he sudhi* (No. 211, see No. 271), 3. s. *sudhinā*, and so on. So 1. s. *madhu* “sweet,” 1. d. *madhuni*, 1. p. *madhūni*, voc. s. *he madho* or *he madhu*, and so *sulu* “which cuts well,” 1. d. *sulunī*, 1. p. *sulūni* 3. s. *sulunā*, and so on. Again, 1. s. *dhātṛi* “fostering,” 1. d. *dhātṛinī*, 1. p. *dhātṛīni*, 6. p. *dhātṛīṇām* (Nos. 167, 163 and 235), voc. s. *he dhātuh* (Nos. 186 and 110). In the same way *jñātṛi* “intelligent,” and the like.

## एच इग्रस्वादेशे । १ । १ । ४८ ।

प्रद्यु । प्रद्युनी । प्रद्यूनि । प्रद्युनेत्यादि । प्ररि । प्ररीणि । प्ररीणि । प्ररीणा । एकदेशविहृतमनन्यवत् । प्रराभ्याम् । प्ररीणाम् । सुनु । सुनुनी । सुनूनि । सुनुनेत्यादि ।

## इत्यजन्तनपुंसकलिङ्गाः ।

No. 275.—OF ECH IK is the substitute, WHEN SHORT A is SUBSTITUTED. Thus, 1. s. (*pra+dya+su=*) *pradyu* “heavenly,” 1. d. *praḍyūnī*, 1. p. *pradyūni*, 3. s. *pradyunā*, &c.; so too (*pra+rai+su=*) *prari* “possessed of great wealth,” 1. d. *prarinī*, 1. p. *prarīni*, 3. s. *prarinā*, &c. In accordance with the maxim that “what is partially altered does not become something quite different,” though the *ai*

has been changed to *i*, yet No. 239 applies to the 3rd d. giving *prarābhyaṁ*, 6. p. *prarāṇām*. In the same way (*su + nau + su =*) *sunu* "possessed of good boats," 1. d. *sununī*, 1. p. *sunūnī*, 3. s. *sūnūnā*, and so on.

So much for neuters ending in vowels.

#### MASCULINES ENDING IN CONSONANTS.

### हलन्तपुंलिङ्गाः ।

हो ढेः । ८ । २ । ३१ ।

भलि पदान्ते च । लिट् । लिङ् । लिहौ । लिहः । लिङ्भ्याम् ।  
लिट्सु । लिट्सु ।

No. 276.—Instead OF *h* let there be *ph*, when *jhal* follows, or at the end of a *pada*. Thus *lih + su = liṭ* or *liḍ* (Nos. 199, 82 and 166) "who licks," 1. d. *lihau*, 1. p. *lihah*, 3. d. *liḍbhyām* (No. 184), 7. p. *liṭsu* or *liṭtsu* (No. 102).

दादेर्धातोर्घः । ८ । २ । ३२ ।

भलि पदान्ते चोपदेशे दादेर्धातोर्हस्य घः ।

No. 277.—When *jhal* follows, or at the end of a *pada*, *gh* is the substitute OF THE *h* OF WHAT verbal root, in an *upadeśa* (see No. 5, here referring to the grammatical list called *dhātupāṭha*), BEGINS WITH *D*.

एकाचो बभौ भष् भषन्तस्य रुध्वोः । ८ । २ । ३७ ।

धात्ववयवस्यैकाचो भषन्तस्य बभौ भष् से चोपदान्ते च । ध्रुक् । ध्रुग् ।  
दुहौ । दुहः । ध्रुग्भ्याम् । ध्रुत् ।

No. 278.—*BHASH* is the substitute OF *BAŚ* being part OF WHAT verbal root *HAS* but ONE VOWEL AND ENDS IN *JHAŚH*, WHEN *S* OR *DHW* FOLLOWS, or at the end of a *pada*. Thus *duh + su = dhuk* or *dhuy* "who milks" (No. 277), 1. d. *duhau*, 1. p. *duhah*, 3. d. *dhugbhyām* (No. 184), 7. p. *dhukshu* (No. 169).

वा दुहमुहष्णुहष्णिहाम् । ८ । २ । ३३ ।

एषां हस्य वा घो भलि पदान्ते च । ध्रुक् । ध्रुग् । ध्रुट् । ध्रुङ् । दुहौ ।  
दुहः । ध्रुग्भ्याम् । ध्रुङ्भ्याम् । ध्रुत् । ध्रूट्सु । ध्रूट्सु । एवं मुह् ।

No. 279.—When *jhal* follows, or at the end of a *pada*, *gh* shall

be OPTIONALLY the substitute OF DRUH "to hate," MUH "to be foolish," SNUH "to be sick," AND SNIH "to be unctuous."

Thus *druh* + *su* = *dhruk* or *dhrug*, or, alternatively, *dhruṭ* or *dhruḍ* "who hates," 1. d. *druhau*, 1. p. *druhah*, 3. d. *dhruḡbhyaṃ* or, alternatively, *dhruḍbhyaṃ*, 7. p. *dhrukshu* or *dhruṭsu*, or (No. 102) *dhruṭtsu*. In the same way *muh*.

धात्वादेः षः संः । ६ । १ । ६४ ।

सुट् । सुङ् । सुक् । सुग् । एवं चिह्न ।

No. 280.—S is the substitute OF SH INITIAL IN A VERBAL ROOT. Thus the root cited in No. 279, which in the grammatical list appears in the shape of *shnuh*, becomes, when at the end of a word, in the 1. s. *snat*, *snud*, *snuk* or *snug*. In the same way *snih*.

इग्यणाः संप्रसारणम् । १ । १ । ४५ ।

No. 281.—Let IK substituted in the place OF YAN be called SAṆPRASĀRAṆA.

वाह ऊद् । ६ । ४ । १३२ ।

भस्य वाहः संप्रसारणमूट् ।

No. 282.—UṬH is the *saṇprasāraṇa* (No. 281) OF *vāh*, when this is a *bha* (No. 185). Thus we should have *ú* + *āh*.

संप्रसारणाच्च । ६ । १ । १०८ ।

संप्रसारणादचि पूर्व रूपमेकादेशः । वृद्धिः । विश्वोहः । इत्यादि ।

No. 283.—And AFTER A SAṆPRASĀRAṆA, if *ach* follows, the form of the prior is the single substitute. Thus we have (No. 282) *ú* + *āh* = *āh*. Then (by No. 42) there is *viddhi*, whence we have 2. p. *viśwa* + *āh* + *śas* = *viśvauhah* "the all sustaining," &c.

चतुरनङ्गुहोरांमुंदात्तेः । ७ । १ । ६८ ।

No. 284.—OF CHATUR AND ANADUH ACUTELY ACCENTED ĀM is the augment, (when a *survandamasthāna* follows). [Thus we get *anaduvāh*. No. 265.]

सावनङ्गुहः । ७ । १ । ८२ ।

नुम् । अनङ्गान् ।

No. 285.—WHEN SU FOLLOWS, *num* is the augment OF ANADUH.

The word having been previously altered by No. 284, we have *ana-dwāh + num + su = anadwān* "an ox." [The elision of *h* by No. 26 is not perceived by No. 200—see No. 39—so that the *n* is not elided.]

**अम् सम्बुद्धौ । ७ । १ । ६६ ।**

**हे अनड्वन् । अनड्वाहौ २ । अनडुहः ।**

No. 286.—WHEN *SU* GIVES the SENSE OF the VOCATIVE, the augment of *anaduh* and *chatur* is AM. Thus *he anadwān*, 1st and 2nd d. *anadwāhan*, 2nd p. *anaduhah*.

**वसुसंमुखंस्वनडुहां दः । ८ । २ । ७२ ।**

**सान्तवस्वन्तस्य संसादेश्व दः स्यात् पदान्ते । अनडुद्भ्यामित्यादि । सान्तेति किम् । विद्वान् । पदान्तेति किम् । हस्तम् । ध्वस्तम् ।**

No. 287.—At the end of a *pada* let *D* be the substitute OF that which, formed by the affix *VASU*, ends in *s*, and of *SRAṆSU* "to fall down," *DHWAṆSU* "to fall down," AND *ANADUH*. Thus, 3rd d. *anadud-bhyām*, &c. (No. 184). Why if it "ends in *s*?" Witness *vidwān*, the 1st s. m. of *vidwas* "learned," (where the *pada*, though formed by *vasu*, does not end in *s*). Why "at the end of a *pada*?" Witness *sraṣtam*, and *dhwaṣtam*, "decayed" (where the final *s* of the root is not the final of a *pada*).

**सहेः साडः सः । ८ । ३ । ५६ ।**

**साङ्ख्यस्य सहेः सस्य मूर्धन्यादेशः । तुराषाट् तुराषाड् । तुरासाहौ । तुरासाहः । तुराषाङ्गामित्यादि ।**

No. 288.—Let there be a cerebral substitute in the room OF the *s* OF the root *SAHA* in the shape OF *SĀP*. Hence in the 1. s. of *turāsāh* "Indra," we have *turāśāt* or *turāśād* (No. 276). When the *h* is not changed to *gh*, the present rule does not apply—thus 1st d. *turāsāhan*, 1st p. *turāsāhak*. In the 3rd d. again *turāśād-bhyām*, and so on.

**दिव औत् । ७ । १ । ८४ ।**

**दिविति प्रातिपदिकस्यौत् स्यात् सौ । सुद्यौः । सुदिवौ ।**

No. 289.—Let *AUT* be the substitute OF the crude form *DIV*, when *su* follows. Thus *sudiv* becomes (*sudī + au =*) *sudyau*, and 1st s. *sudyauh* "passing pleasant days." In the 1st d. *sudivau*.

**दिव उत् । ६ । १ । १३१ ।**

पदान्ते । सुद्युभ्यामित्यादि । चत्वारः । चतुरः । चतुर्भिः । चतुर्भ्यः ।

No. 290.—At the end of a *pada*, let UT be the substitute OF DIV. Thus 3. d. *sudyubhyām*, and so on.

We have now to consider the declension of *chatur* "four." By No. 284 this word takes the augment *ām* in the 1st p. *chaturārah*. The declension then goes on regularly—2nd p. *chaturah*, 3rd p. *chaturbhih*, 4th p. *chaturbhyah*.

षट्चतुर्भ्यश्च । ७ । १ । ५५ ।

एभ्य आमो नडागमः ।

No. 291.—Let *auṭ* be the augment (No. 103) of *ān* (6th p.) coming AFTER SHAT (No. 324) AND CHATUR.

रषाभ्यां नो णः समानपदे । ८ । ४ । १ ।

No. 292.—Let *ṇ* be substituted in the room OF *N* coming AFTER R OR SH IN THE SAME PADA.

अचो रहाभ्यां द्वे । ८ । ४ । ४६ ।

चतुर्णाम् ।

No. 293.—There are optionally two in the room of the *pratyāhāra* coming AFTER R OR H AFTER A VOWEL. Thus we have 6th p. *chaturṇām*.

रोः सुपि । ८ । ३ । १६ ।

रोरेव विसर्गः सुपि । षत्वम् । षस्य द्वित्वे प्राप्ते ।

No. 294.—Instead OF RU only (& not of the *r* which has not an indicative *u*) there shall be *visarga*, WHEN SUP (7th p.) FOLLOWS. Hence the substitution of *visarga* does not take place in the case of *chatur*. In the 7th p. the change of *s* to *sh* is obtained from No. 169; and then the reduplication of the *sh* offering itself in No. 293, we look forward.

शरोऽचि । ८ । ४ । ४६ ।

अचि परे शरो न द्वे स्तः । चतुर्षु ।

No. 295.—There are not two in the room OF A SIBILANT, WHEN A VOWEL FOLLOWS. Hence *chaturshu*.

मो नो धातोः । ८ । २ । ६४ ।

पदान्ते । प्रशान् ।

No. 296.—At the end of a *padu*, N is the substitute OF the M OF A VERBAL ROOT. Thus 1st s. *prāśān + su = prāśān* "tranquil."

किमः कः । ७ । २ । १०३ ।

विभक्तौ । कः । कौ । के । इत्यादि । सर्ववत् ।

No. 297.—When a case-affix follows, KA is the substitute OF the interrogative pronoun KIM. Thus 1st s. *kah* "who?" 1st d. *kau*, 1st p. *ke* (No. 171), and so on, like *sarva* (No. 172).

इदमो मः । ७ । २ । १०८ ।

सौ । त्यदाद्यत्वापवादः ।

No. 298.—When *su* follows, let M be the substitute of the pronoun IDAM "this." This direction, to substitute *m* for *m*, debars the substitution of *a* by No. 213.

इदोऽय् पुंसि । ७ । २ । १११ ।

इदम इदोऽय् सौ पुंसि । अयम् । त्यदाद्यत्वे ।

No. 299.—When *su* follows, IN THE MASCULINE, AY is the substitute OF the ID of the pronoun *idam* (No. 198). Thus 1st s. *ayam*. In the other cases *a* is substituted for the final by No. 213.

अतो गुणे । ६ । १ । ९७ ।

अपदान्तादतो गुणे पररूपमेकादेशः ।

No. 300.—If GUṆA come AFTER short A not final in a *pada*, the single substitute for both is the form of the subsequent.

Thus, when *a* (No. 213) is substituted for the *m* of *idam*, we have *ida + a = ida*.

दश्च । ७ । २ । १०६ ।

इदमो दस्य मः स्याद्विभक्तौ । इमौ । इमे । त्यदादेः सम्बोधनं नास्ती-  
त्युत्सर्गः ।

No. 301.—AND let *m* be the substitute OF the D of *idam*, when a case-affix follows. Thus 1st d. *imau* (No. 213), 1st p. *ime* (No. 171).

It is a peculiarity of the pronouns *tyad*, &c. that they are not used in the vocative.

**अनाप्यकः । ७ । २ । ११२ ।**

अककारस्येदम इदोऽनापि विभक्तौ । आबिति प्रत्याहारः । अनेन ।

No. 302.—The substitute for the *id* OF WHAT *idam* IS WITHOUT K (No. 1321) is AN, WHEN one of the case-affixes termed *ĀP* FOLLOWS. This *āp* is a *pratyāhāra* formed of the *ā* of the 3rd case sing. and the *p* of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd s. *anena*.

**हलि लोपः । ७ । २ । ११३ ।**

अककारस्येदम इदो लोप आपि हलादौ । नानर्थकेऽलोऽन्यविधिरन-  
भ्यासविकारे ।

No. 303.—WHEN *āp* (No. 302) that begins with A CONSONANT FOLLOWS, there is ELISION of the *id* of the *idam* which is without *k* (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole *id*—but we are told that No. 27 does not apply to what (like *id*) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only *a*.

**आद्यन्तवदेकस्मिन् । १ । १ । २१ ।**

एकस्मिन् क्रियमाणं कार्यमादाविवान्त इव स्यात् । सुपि चेति दीर्घः ।  
आभ्याम् ।

No. 304.—Let an operation be performed ON A SINGLE letter AS UPON AN INITIAL OR UPON A FINAL.

For Example,—by No. 160, it is directed that a final *a* is to be lengthened before a case-affix beginning with *yañ*—but a caviller might object that the solitary *a* obtained from No. 303 is *initial*, and cannot therefore be *final*. The present rule therefore declares that it is to be regarded as either the one or the other as the case may require. Hence we have 3rd du. (*a* + *bhyām* =) *ābhyām*.

**नेदमदक्षारकोः । ७ । १ । ११ ।**

अककारयोरिदमदक्षोर्भिस ऐस् न । एभिः । अस्मैश्च एभ्यः । अस्मात् ।  
अस्य । अनयोः । एषाम् । अस्मिन् । एषु ।

No. 305.—*As* (No. 161) is NOT substituted for *bhis* AFTER the

pronouns IDAM OR ADAS WITHOUT K (No. 1321). Hence 3rd p. *ebhik* (No. 164), 4th s. *asmci* (Nos. 303 and 172), 4th p. *ebhyah*, 5th s. *asmát* (No. 173), 6th s. *asya* (No. 159), 6th and 7th du. *anayoh* (Nos. 302 and 166), 6th p. *eshám* (No. 174), 7th s. *asmin* (No. 173), 7th p. *eshu* (No. 169).

## द्वितीयादौस्त्वेनः । २ । ४ । ३४ ।

इदमेतदोरन्वादेशे । किञ्चित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । यथा अनेन व्याकरणमधीतमेनं कृन्तोऽध्यापयेति । अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वमिति । एनम् । एनौ । एनात् । एनेन । एनयोः २ । राजा ।

No. 306.—WHEN an affix of the 2nd CASE, OR TÁ OR OS FOLLOWS, let ENA be the substitute of *idam* and *etah*, in the case of its re-employment (*anvadeśa*) in the subsequent members of a sentence in which the pronoun has already been used. By “re-employment” (*anvadeśa*) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, “the grammar has been studied by him (*anena*), now set him (*enam*) to read the *Vedas*.” Or again “Of these two (*anayoh*) the family is illustrious—and their (*enayoh*) wealth is great.” The cases in this form are 2nd s. *enam*, 2nd *enau*, 2nd p. *endán*, 3rd s. *enena*, 6th and 7th du. *enayoh*.

We now come to the declension of *rājan*, which makes 1st s *rājā* “a king” (Nos. 197, 199, and 200).

## न ङिसम्बुद्धोः । ८ । २ । ८ ।

नस्य लोपो न ङे सम्बुद्धो च । हे राजन् ।

No. 307.—There is NOT elision of *n*, WHEN *ŕi* OR SAMBUDDHI (No. 151), FOLLOWS. Thus *he rājan* “oh king.”

डावुत्तरपदे प्रतिषेधः । ब्रह्मनिष्ठः । राजानौ । राजानः । राज्ञः ।

No. 308.—According to *Kātyāyana* there is “a PROHIBITION OF No. 307, WHEN there is *ŕi* AND A SUBSEQUENT TERM forming a compound.” Thus *brahman* + *nishtha* = *brahmanishthah* “abiding in *Brahma*.” In the 1st and 2nd d. *rājānau*, 1st p. *rājānah*, 2nd p. *rājñah* (Nos. 185, 273, and 76).

नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति । ८ । २ । २ ।

सुप्विधौ स्वरावधौ संज्ञाविधौ कृति तुग्विधौ नलोपोऽसिद्धो नान्यत्र ।



राजाश्च इत्यादावित्यसिद्धत्वादात्वमेत्वमैस्त्वं च न । राजभ्याम् । यज्वा । यज्वानौ । यज्वानः ।

No. 309.—THE ELISION OF N (No. 200) shall be as if it had not taken effect (No. 39) IN SO FAR as regards RULES directing the application OF CASE-AFFIXES, OR relating TO ACCENTUATION OR the attribution of NAMES (as in No. 324) OR the augment TUK WHEN THERE IS A KRIT-AFFIX (Nos. 816 and 8827), but the elision shall not be so regarded elsewhere. Hence the actuality of the elision is recognised in such instances as *rāja + āśva = rājāśva* “the king’s horse,” where the rule that presents itself (in this instance No. 55) is not one of those just enumerated. On the other hand, from the elision’s not being regarded as having taken effect, there is neither prolongation of the vowel (No. 160) nor the change of *a* to *e* (No. 164) nor the substitution of *ais* for *bhis* (No. 161). Hence 3rd d. *rājubhyām*.

We have next to decline *yajvan* “a sacrificer,” which makes 1st s. *yajwā*, 1st d. *yajwānau*, 1st p. *yajwānah*.

न संयोगाद्धमन्तात् । ६ । ४ । १३१ ।

वमान्तसंयोगादनोऽकारस्य लोपो न । यज्वनः । यज्वना । यज्वभ्याम् ।

ब्रह्मणः । ब्रह्मणा ।

No. 310.—There is NOT elision of the *a* of *an* (No. 273,) when it comes AFTER a CONJUNCT CONSONANT ENDING IN V OR M. Thus 2nd p. *yajwānah*, 3rd s. *yajwānā*, 3rd d. *yajwābhyām*. In the same way, from *brahman* “*Brahma*,” we have 2nd p. *brahmanah*, 3rd. s. *brahmanā*.

इहन्तूपार्यम्णां शौ । ६ । ४ । १३२ ।

एषां शब्वेषोपधाया दीर्घा नान्यत्र । इति निषेधे प्राप्ते ।

No. 311.—The penult letter is lengthened (No. 197) of the affix IN (indicating a possessor), HAN “to strike,” PÜSHAN “the sun,” AND ARYAMAN “the sun,” only WHEN ŚI FOLLOWS (No. 262 and 263). A prohibition thus presenting itself (to lengthening of the penult vowel in the 1st s. of the word *ṛpitrahan* “*Indra*—the destroyer of the demon *Ṛpitra*,” we look forward).

सौ च । ६ । ४ । १३३ ।

इन्द्रादीनामुपधाया दीर्घाऽस्म्बद्धौ सौ । वृत्रहा । हे वृत्रहन् ।

No. 312.—AND WHEN SU FOLLOWS, not in the sense of the vocative singular, the long vowel is the substitute of the penult of *in* &c. (No. 311). Thus 1st s. *vrītrahā*, voc. s. *he vrītrahan*.

**एकाजुत्तरपदे णः । ८ । ४ । १२ ।**

एकाजुत्तरपदं यस्य तस्मिन् समासे पूर्वपदस्याविमितान् परस्य प्रातिप-  
दिकान्तनुम्विभक्तिस्यस्य नस्य णः । वृत्रहणौ ।

No. 313.—IN A COMPOUND THE LATTER TERM OF WHICH CONTAINS BUT ONE VOWEL, let there be a cerebral *ṇ* in the room of the dental *n* that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental *n* be at the end of a *prātipadika*, or be the augment *num* (No. 264), or occur in a *vibhakti* (No. 150). Thus 2nd d. *vrītrahanau* (though the *n* is not in the same *pada* with the *v*).

**हो हन्तेर्जिह्वेष्णु । ७ । ३ । ५४ ।**

जिति णिति प्रत्यये नकारे च परे हन्तेर्हकारस्य कुत्वम् । वृत्रघ्नः । इ-  
त्यादि । एवं शार्ङ्गिन् यशस्विचर्यमन् पूषन् ।

No. 314.—IF AN AFFIX WITH AN INDICATORY *ñ* OR *ṇ* FOLLOW, OR if *ṇ* follow, *ku* (i. e. one of the gutturals *ka kha ga gha ṇa*) is the substitute OF the *h* OF the word *HAN* “to kill.” Thus (No. 273) in the 2nd p. *vrītraghnah*, &c.

In the same way are declined *śrīrṅgin* “Indra,” *yśasvin* “famous,” *aryaman* “the sun,” and *pāśhan* “the sun.”

**मघवा बहुलम् । ६ । ४ । १२८ ।**

मघवन्शब्दस्य वा तृ इत्यन्तादेशः । च. इत् ।

No. 315.—OF the word *MAGHAVAN* “Indra,” *tri* is OPTIONALLY the substitute. In *tri* the *ṛi* is indicative.

**उगिदचां सर्वनामस्थानेऽधातोः । ७ । १ । १० ।**

अधातोर्गिता नलोपिनोऽञ्चतेश्च नुम् स्यात् सर्वनामस्थाने । मघवान् ।  
मघवन्तौ । मघवन्तः । हे मघवन् । मघवद्भ्याम् । तृत्वाभावे । मघवा ।  
सुटि राजवत् ।

No. 316.—Let *num* be the augment OF THAT WHICH NOT BEING A VERBAL ROOT, HAS AN INDICATORY *uk* and of the verbal root *an̄chan*.

"to go" with its *n* elided, WHEN A SARVANÁMASTHÁNA (No. 183) FOLLOWS. Thus 1. s. *maghuván* (Nos. 199, 26, and 197), 1. d. *maghavan-tau* No. 265), 1. p. *maghavantah*, voc. s. *he-maghavam*, 3. d. *maghavad-bhyám*. If *tri* is not substituted (No. 315) we have 1. s. *maghavá*, and, with the five first affixes (*sut*), the word is declined like the word *rájan*.

**श्वयुवमघोनामतद्धिते । ६ । ४ । १३३ ।**

अचन्तानां भानामेषामतद्धिते संप्रसारणम् । मघोनः । मघवभ्याम् । एवं श्वन् युवन् ।

No. 317.—Instead of *śWAN* "a dog," *YUVAN* "a young man," AND *MAGHAVAN* "Indra," WHEN they are called *bha* (No. 185) and when a *TADDHITA* affix (No. 1067) DOES NOT FOLLOW, there is the *saṁprasāraṇa* (No. 281). Hence 5. s. *maghonah* (No. 283), 3. d. *maghavabhyám*. So far in like manner *śwan* and *yuvan* are declined.

**न संप्रसारणे संप्रसारणम् । ६ । १ । ३७ ।**

यूनः । यूना । युवभ्यामित्यादि । अर्चो । हे अर्चेन् ।

No. 318.—Let there NOT be a *SASPRASÁRAṆA*, WHEN a *SAṆPRASÁRAṆA* FOLLOWS. Hence in 2. p. *yúnah*, where the *v* of *yuvan* is replaced by the *saṁprasáraṇa*, the preceding *y* is not to be changed to a vowel.

So again 3. s. *yúná*. In the 3. d. *yuvabhyám*, and so on.

The word *arvan* "a horse" makes 1. s. *arvá*, voc. s. *he arvan*.

**अर्वणस्त्वसावनजः । ६ । ४ । १२७ ।**

नञा रहितस्यार्विचन्तस्याङ्गस्य वृ इत्यन्तदेशो न तु सौ । अर्वन्तौ । अर्वन्तः । अर्वद्भ्यामित्यादि ।

No. 319.—*Tri* is the substitute OF the final of an inflective base ending in *ARVAN* WITHOUT the privative prefix *NAṆ*, but NOT WHEN *SU* FOLLOWS. Thus 1. d. *arvantau* (No. 316), 1. p. *arvantah*, 3. d. *arvad-bhyám*, and so on.

**पथिमथ्यभुक्तामात् । ७ । १ । ८५ ।**

सौ ।

No. 320.—OF the words *PATHIN* "a traveller," *MATHIN* "a churner," AND *RIBHUKSHIN* "Indra," long *Á* is the substitute, when *su* follows. [In the *sūtra* the finals of these three words do not appear by reason of No. 200.]

इतोऽत् सर्वनामस्थाने । ७ । १ । ८६ ।

पथ्यादेः ।

No. 321.—Instead OF the short I of *pathi*, &c. (No. 320) there is short A, WHEN A SARVANĀMASTHĀNA (No. 183) FOLLOWS.

थो न्यः । ७ । १ । ८७ ।

पथिमथोस्यस्य न्यादेशः सर्वनामस्थाने । पन्थाः । पन्थानौ । पन्थानः ।

No. 322.—NTH is the substitute OF the TH of the words *pathin* and *mathin*, when a *sarvanāmasthāna* follows. Thus 1. s. *panthāh* (No. 321), 1. d. *panthānau*, 1. p. *panthānah*.

भस्य ढेलौपः । ७ । १ । ८८ ।

भस्य पथ्यादेः ढेलौपः । पथः । पथा । पथिभ्याम् । एवं मथिन् चभु-  
त्तिन् ।

No. 323.—There is ELISION OF the TI (No. 52) of *pathin*, &c. (No. 320), WHEN the word is a BHA (No. 185). Hence 2. p. *pathah*, 3. s. *pathā*, 3. d. *pathibhgyām*. In the same way *mathin* and *ribhukshin* (No. 320) are declined.

ष्णान्ता षट् । १ । १ । २४ ।

षान्ता नान्ता च संख्या षट्संज्ञा स्यात् । पञ्चत्तुशब्दो नित्यं बहुवच-  
नान्तः । पञ्च । पञ्च । पञ्चभिः । पञ्चभ्यः २ । नुट् ।

No. 324.—Let a numeral, ENDING IN SH OR N be called SHAT. The word *pañchan* "five," is always plural:—1. p. *pañcha*, 2. p. *pañcha*, 3. p. *pañchabhih*, 4. and 5. p. *pañchabhyah*. In the 6th p. the augment *nuṭ* (No. 291).

नोपधायाः । ६ । ४ । ७ ।

नान्तस्योपधाया दीर्घा नामि । पञ्चानाम् । पञ्चसु ।

No. 325.—When *nām* follows, the long vowel is the substitute OF THE PENULT LETTER OF that which ends in N. Thus 6. p. *pañchānām*, 7. p. *pañchasu*.

अष्टन आ विभक्तौ । ७ । २ । ८४ ।

हलादौ वा स्यात् ।

No. 326.—WHEN A CASE-AFFIX beginning with a consonant

FOLLOWS, let Á be optionally the substitute OF the word ASHTAN "eight."

**अष्टाभ्य औष् । ७ । १ । २१ ।**

कृताकारादष्टने जश्शसोरौष् । अष्टाभ्य इति वक्तव्ये कृतात्वनिर्देशो जश्श-  
सोरविषय आत्वं ज्ञापयति । अटौ २ । अष्टाभ्यः २ । अष्टानाम् । अष्टासु ।  
आत्वाभावे ऽअष्ट पञ्चवत् ।

No. 327.—AUS is substituted for *jas* and *śas* coming AFTER the word ASHTAN, when (in accordance with the option allowed by No. 326) it has taken á as its final.

As (it might have been expected that) *ashtābhyah* (with a short *a*) was to be enounced (in the *sūtra*), the exhibition of the word with the long *ā* (*ashtābhyah*) informs us that the substitution of long *ā* (No. 326) takes place in the case of *jas* and *śas* (although these affixes do not begin with consonants).

Thus 1. and 2. p. *ashtau*, 4. and 5. p. *ashtābhyah*, 6. p. *ashtānām*, 7. p. *ashtāsu*. On the alternative of the change to *ā* (No. 321) not being made, *ashtan* is declined like *pañchan* (No. 319).

**ऋत्विग्दधृक्स्त्रग्दिगुष्णिगञ्जुयुजिर्कुञ्चां च । ३ ।**

**२ । ५६ ।**

एभ्यः क्विञ्च्वेः सुप्युपपदे युजिर्कुञ्च्वाः केवलयोः कुञ्च्वेर्नलोपाभावश्च निपात्यते । कनावितौ ।

No. 228.—AFTER RITWIK "a domestic chaplain," DADHRİK "impudent," SBK "a garland," DIK "a direction," USHÑIK "a quatrain," AÑCHU "to worship," YUJIR "to join," AND KRUNÇH "to approach, there shall be the affix *kwin*.

This affix comes after *añchu* only when a word ending with a case-affix precedes it in composition. It comes after *yujir* and *krun-cha* when these are uncombined. The non-elision of the *n* (by 363) of *kruncha* is an irregularity.

The letters *k* and *n* are indicative in the affix *kwin*.

**कृदतिङ् । ३ । १ । ६३ ।**

अत्र धात्वधिकारे तिङ्भिन्नः प्रत्ययः कृत्स्नः स्यात् ।

No. 329.—In this portion of the *sūtras* in which there is a refer-

ence (No. 138) to verbal roots, let any affix EXCEPT TIS (No. 407 be called KRIT.

**वेरपृक्तस्य । ६ । १ । ३७ ।**

लोपः ।

No. 330.—OF VI when REDUCED TO A SINGLE LETTER (Nos. 198 and 36) there is elision.

**क्विन्प्रत्ययस्य कुः । ८ । २ । ६२ ।**

क्विन् प्रत्ययो यस्मात् तस्य कर्त्रोऽन्तादेशः पदान्ते । इ यस्यसिद्धत्वाच्चाः कुरिति कुत्वम् । ऋत्विग् । ऋत्विक् । ऋत्विजौ । ऋत्विभ्याम् ।

No. 331.—At the end of a *pada*, A letter of the GUTTURAL class is the substitute for the final OF that after which THE AFFIX KWIN comes.

As the *sūtra* is non-existent in the sight of No. 333, the *j* of *ritwij* is (by No. 333, though the *Siddhānta Kaumudī* traces the change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. s. *ritwig* or *ritwik*, 1. d. *ritwijau*, 3. d. *ritwigbhyām*.

**युजेरसमासे । ७ । १ । ७१ ।**

युजेः सर्वनामस्याने नुम् स्यादसमासे । सुलोपः । संयोगान्तलोपः । कुत्वेन नस्य डः । युङ् । युजौ । युज्जः । युग्भ्याम् ।

No. 332.—When a *survanāmasthāna* (No. 183) follows, let *num* be the augment OF YUJ NOT IN A COMPOUND. In the 1. s. when we have *yuj + su*, the *su* is elided by No. 199; then the *j* is elided by No. 6; and then the dental *n* is changed to the guttural *ñ* by No. 331 giving *yun* “who joins,” 1st d. *yun̄jau*, 1st p. *yun̄jak*, 3rd d. *yugbhyām* (No. 333).

**चोः कुः । ८ । २ । ३० ।**

चवर्गस्य कवर्गः स्यात्कलि पदान्ते च । सुयुक् । सुयुजौ । सुयुग्भ्याम् । खन् । खजौ । खग्भ्याम् ।

No. 333.—When *jhal* follows, or at the end of a *pada*, instead OF THE PALATAL class of letters, let there be A GUTTURAL.

Thus in the compound formed of *su* “well,” and *yuj* “to join,” we have 1st s. *suynk* “who applies himself well,” 1st d. *suyn̄jau*, 3rd d. *suyn̄gbhyām*.

The word *khan* "who limps" (from the root *khaji* No. 497) makes 1st d. *khañjanu*, 3rd d. *khunbhyām*.

**ब्रश्चभ्रस्जसृजमृजयजराजभ्राजच्छशां षः । ८ । २ ।**

**३६ ।**

**भलि पदान्ते च । जश्त्वचत्वं । राट् । राड् । राजौ । राजः । राज्याम् । एवं विभ्राट् द्वेष्टे विश्वसृट् ।**

No. 334.—When *jhal* follows, or at the end of a *pada*, let SH be the substitute OF VRAŚCHA "to cut," BHRASJA "to fry," SRIJA "to create," MRIJA "to rub," YAJA "to worship," RĀJA "to shine," BHRĀJA "to shine," AND of what ends in the letter CHH OR Ś.

Then by Nos. 82 and 165, we have 1st s. *rāt* or *rūd* "a ruler, 1st d. *rājau*, 1st p. *rījah*, 3rd d. *rādbhyām*. In the same way *vibhrāt* "who shines much," *devet* "a worshipper of the gods," and *viśvasṛit* "the creator of the universe.

**परा व्रजेः षः पदान्ते ॥ परावुपपदे व्रजेः क्विप् स्याद्वीर्घश्च पदान्ते षत्वमपि । परिव्राट् । परिव्राजौ ।**

No. 335.—"WHEN PARI (No. 48) is the first member in the compound, the affix *kvip* shall come AFTER VRAJ, the vowel shall be lengthened, and SH shall be substituted AT THE END OF A PADA." Thus 1st s. *parivrat* "a wandering mendicant," 1st d. *parivrajau*.

**विश्वस्य वसुराटोः । ६ । ३ । १२८ ।**

**वीर्घः । विश्वाराट् । विश्वाराड् । विश्वराजौ । विश्वाराज्याम् ।**

No. 336.—OF VIŚWA, WHEN VASU "wealth" OR RĀT (No. 334) FOLLOWS, the vowel is lengthened. Thus 1st s. *viśvārāt* or *viśvārāḍ* "a universal ruler." In the 1st d. the vowel is not lengthened, because the word is not in the form of *rāt*:—thus *viśvarājau*. In the 3rd d. again we have *viśvārādbhyām*.

**स्कोः संयोगाद्योरन्ते च । ८ । २ । २६ ।**

**पदान्ते भलि च यः संयोगस्तदाद्योः स्कोर्लोपः । भृट् । सस्य श्चुत्वेन शः । भलां जश् भशीति शस्य जः । भृज्जौ । भृज्याम् । त्यदाद्यत्वं पररूपत्वम् ।**

No 337.—AT THE END of a *pada* or when *jhal* follows, there is elision OF S OR A GUTTURAL, INITIAL IN A COMPOUND CONSONANT.

Thus *bhrasj* (by a special rule) is changed to *bhrisj*, which by the present rule becomes *bhr̥ij*; it then becomes *bhr̥ish* by No. 334, *bhr̥iṭ* by No. 82, and optionally *bhr̥iṭ* by No. 165. In the 1st d. as the word is not at the end of a *pada*, the *s* does not drop, but it changes to a palatal by No. 76. Then, by No. 25, the *s* becomes *j*, giving *bhr̥ijjan*. In the 3rd d. *bhr̥iḍbhyām*.

Now as regards the pronouns *tyad*, &c., there is the substitution of *a* (No. 213), and the substitution of the form of the subsequent (No. 300).

**तदोः स सावनन्त्ययोः । ७ । २ । १०६ ।**

त्यदादीनां तदयोरनन्त्ययोः सः स्यात् सौ । स्यः । त्यौ । त्ये । सः । तौ । ते । यः । यौ । ये । एषः । एतौ । एते ।

No. 338.—WHEN SU FOLLOWS, let *s* be substituted in the room of the T OR D, NOT being FINAL, of *tyad*, ---.

Thus *tyad* "that" makes in the 1st s. *syah* (No. 213):— 1st d. *tyau*, 1st p. *tye* (No. 71). *Tad* "that" makes 1st s. *sah*, 1st d. *tau*, 1st p. *te*. The relative *yad* does not change its *d*, because it is final. It makes 1st s. *yah*, 1st d. *yan*, 1st p. *ye*:—*etad* "this" makes 1st s. *eshah* (Nos. 338 and 169), 1st d. *etau*, 1st p. *ete*.

**ङे प्रथमयोरम् । ७ । १ । २८ ।**

युष्मदस्मद्भ्यां परस्य ङे इत्येतस्य प्रथमाद्वितीययोश्चामादेशः ।

No. 339.—AM is the substitute OF *ŒE* (4 s.) AND OF the affixes of THE FIRST AND SECOND CASES coming after the pronouns *yushmad* "thou," and *asmad* "I."

**त्वाहौ सौ । ७ । २ । ६४ ।**

अनयोर्मपर्यन्तस्य त्वाहावादेशौ स्तः ।

No. 340.—TWA AND AHA are the substitutes of the portion as far as the *m* of these two (*yushmad* and *asmad*) WHEN SU FOLLOWS. That is to say, *twa* is substituted for *yushm*, and *aha* for *asm*.

**शेषे लोपः । ७ । २ । ६० ।**

एतयोऽल्लोपः । त्वम् । अहम् ।

No. 341.—IN THE REMAINING cases (i. e. where *a* is not substituted as by No. 343, nor *y* as by No. 348) there is ELISION of the last vowel and what follows it (No. 52) of these two *yushmad* and *asmad*). Thus



the *ad* of *yushmad* being elided, and *twa* substituted for the other portion by No. 340, and *am* substituted for *su* by No. 339, we have 1st s. *twam* "thou" (No. 300). In like manner *aham* "I."

**युवावौ द्विवचने । ७ । २ । ६२ ।**

**द्वयोक्तावनयोर्मपर्यन्तस्य युवावौ स्तो विभक्तौ ।**

No. 342.—When a case-affix follows IN THE DUAL, YUVA AND ÁYA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

**प्रथमायाश्च द्विवचने भाषायाम् । ७ । २ । ८८ ।**

**औद्ध्येतयोरात्वं लोके । युवाम् । आवाम् ।**

No. 343.—AND there is the substitution of long *á* IN THE FIRST CASE DUAL of these two IN SECULAR LANGUAGE (but not in the *Vedas*). Thus 1st d. *yuvám* and *ávám*. [The 2nd d. being the same as the 1st, the author employs *auñ* which (see No. 240) denotes both. But, according to *Pāṇini's* view, the 2nd d. would be formed by No. 346.]

**यूयवयौ जसि । ७ । २ । ६३ ।**

**अनयोर्मपर्यन्तस्य । यूयम् । वयम् ।**

No. 344.—WHEN JAS FOLLOWS, YÚYA AND VAYA are substituted for these two (*yushmad* and *asmad*) as far as the *m*. Thus 1st p. *yúyam* (Nos. 339, 341, and 300) and *vayam*.

**त्वमावेकवचने । ७ । २ । ६७ ।**

**एकस्योक्तावनयोर्मपर्यन्तस्य त्वमौ स्तो विभक्तौ ।**

No. 345.—When a case-affix follows IN THE SINGULAR, TWA AND MA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

**द्वितीयायां च । ७ । २ । ८७ ।**

**अनयोरात् स्यात् त्वाम् । माम् ।**

No. 346.—AND IN THE SECOND CASE the substitute of these two (*yushmad* and *asmad*) shall be long *á*. Thus 2nd s. *twám* and *mám*.

**शसौ न । ७ । १ । २६ ।**

**आभ्यां शसौ नः स्यादमोऽपवादः । आदेः परस्य । संयोगान्तलोपः । युष्मान् । अस्मान् ।**

No. 347.—The letter N is the substitute OF ŚAS coming after these two (*yushmad* and *asmad*).

This debars No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of what follows the term in the 5th case, the word would end in *ns*, but the *s* is elided by No. 26, and then the substitution of long *ā* being obtained from No. 346, we have 2nd p. *yushmān* and *asmān*.

**योऽचि । ७ । २ । ८६ ।**

**अनयोयङ्कारादेशः स्यादनादेशेऽज्ञादौ परतः । त्वया । मया ।**

No. 348.—Let the letter Y be the substitute of these two (*yushmad* and *asmad*), WHEN an affix beginning with A VOWEL, and not having a substitute, FOLLOWS.

Thus 3rd s. *twayā mayā*.

**युष्मदस्मदोरनादेशे । ७ । २ । ८६ ।**

**अनयोरात् स्यादनादेशे हलादौ । युवाभ्याम् । आवाभ्याम् । युष्माभिः । अस्माभिः ।**

No. 349.—Let long *ā* be the substitute OF these two, YUSHMAD AND ASMAD, WHEN AN AFFIX FOLLOWS, beginning with a consonant and NOT HAVING A SUBSTITUTE. Thus 3rd d. *yuvābhyām* (No. 342) and *āvābhyām*, 3rd p. *yushmadbhih* and *asmadbhih*.

**तुभ्यमह्यौ ङयि । ७ । २ । ८५ ।**

**अनयोर्मपर्यन्तस्य । टिलोपः । तुभ्यम् । मह्यम् ।**

No. 350.—TUBHYA AND MAHYA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*, WHEN ŒE FOLLOWS. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th s. *tubhyam* and *mahyam*.

**भ्यसोऽभ्यम् । ७ । १ । ३० ।**

**आभ्यां परस्य । युष्मभ्यम् । अस्मभ्यम् ।**

No. 351.—ABHYAM is the substitute OF BHYAS coming after these two (*yushmad* and *asmad*). Thus 4th p. *yushmabhyam* and *asmabhyam*. [The affix being a substitute, the long *ā* of No. 349 does not appear here.]

एकवचनस्य च । ७ । १ । ३२ ।

आभ्यां ङसेरत् । त्वत् । मत् ।

No. 352.—AND also of *ñasi*, the affix OF THE SINGULAR in the fifth case, coming after these two (*yushmad* and *asmad*), the substitute is *at*. Thus 5th s. *twat* and *mat* (Ncs. 345 and 300).

पञ्चम्या अत् । ७ । १ । ३१ ।

आभ्यां पञ्चम्या भ्यसोऽत् स्यात् । युष्मत् । अस्मत् ।

No. 353.—Let *AT* be the substitute of *bhyas* OF THE FIFTH CASE, when it comes after these two (*yushmad* and *asmad*). Thus 5th p. *yushmat* and *asmat* (No. 341).

तवममौ ङसि । ७ । २ । ६६ ।

अनयोर्मपर्यन्तस्य

No. 354.—WHEN *ÑAS* FOLLOWS, *TAVA* AND *MAMA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

युष्मदस्मद्भ्यां ङसोऽश् । ७ । १ । २७ ।

तव । मम । युवयोः । आवयोः ।

No. 355.—AFTER *YUSHMAD* AND *ASMAD*, *AS* is the substitute of *ÑAS*. Thus 6th s. *tava* and *mama* (No. 354), 5th d. *yuvayoh* and *āvayoh* (Nos. 342 and 348).

साम आकम् । ७ । १ । ३३ ।

आभ्यां साम आकम् । युष्माकम् । अस्माकम् । त्वोय । मयि । युवयोः । आवयोः । युष्मासु । अस्मासु ।

No. 356.—*AKAM* is the substitute OF *SĀM* (the affix of the 6th p. of most pronominals, see No. 174) coming after these two (*yushmad* and *asmad*). Thus 6th p. *yushmākam* and *asmākam*, 7. s. *twayi* and *mayi* (No. 348); 7th d. *yuvayoh* and *āvayoh*, 7th p. *yushmāsu* and *asmāsu* (No. 349).

युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्वीना-  
वौ । ८ । १ । २० ।

पदात् परयोः पादादौ स्थितयोः षष्ठादिविशिष्टयोर्वीनावित्यादेशौ स्तः ।

No. 357.—VĀM AND NAU are the substitutes of YUSHMAD AND ASMAḌ ATTENDED BY THE AFFIXES OF THE SIXTH, FOURTH, OR SECOND CASE, provided they stand after a *pada*, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

**बहुवचनस्य वक्षसौ । ८ । १ । २१ ।**

उक्तविधयोरनयोः षष्ठादिबहुवचनान्तयोर्वक्षसौ स्तः ।

No. 358.—VAS AND NAS are the substitutes of those two falling under the descriptions above given (in No. 357) when in the 6th case, &c, OF THE PLURAL.

**तेमयावेकवचनस्य । ८ । १ । २२ ।**

उक्तविधयोरनयोः षष्ठीचतुर्थ्येकवचनान्तयोस्ते मे एतौ स्तः ।

No. 359.—TE AND ME are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases OF THE SINGULAR.

**त्वामौ द्वितीयायाः । ८ । १ । २३ ।**

द्वितीयैकवचनान्तयोस्त्वा मा इत्यादेशौ स्तः ।

श्रीशस्त्वावतु मापीह दत्तात् ते मेऽपि शुभं सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभुः ॥

सुखं वां नौ ददात्स्वीशः पतिर्वामपि नौ हरिः ।

सोऽव्याद्वो नः शिवं वो नौ दद्यात् सेव्योऽत्र वः स नः ॥

No. 360.—TWÁ AND MÁ are the substitutes OF these (*yushmad* and *asmad*) in THE SECOND CASE singular. Examples,—“May the Lord preserve thee (*twá*) and me (*má*) also here—may he give to thee (*te*), and to me (*me*) also, felicity ! That *Hari* is thy (*te*) lord and mine (*me*) also. May the Omnipresent preserve you two (*vám*) and also us two (*nau*). May God give felicity to you two (*vám*) and to us two (*nau*). *Hari* is the lord of you two (*vám*) and also of us two (*nau*). May he preserve you (*vah*) and us (*nah*) may he give prosperity to you (*vah*) and to us (*nah*). He is the object of worship here of you (*vah*) and of us (*nah*).”

एकवाक्ये युष्मदस्मदादेशा वक्तव्याः अन्योद्देशे तु नित्यं स्युः । धाता ते भक्तोऽस्ति । धाता तव भक्तोऽस्ति । तस्मै ते नम इत्येव । सुपात् । सुपाद् । सुपादौ ।

No. 361.—“IN A SIMPLE SENTENCE THESE SUBSTITUTES (see Nos. 357, &c. OF YUSHMAD AND ASMAH MAY BE (optionally) USED BUT IN A SUBSEQUENT REFERENCE THEY MUST BE INVARIABLY EMPLOYED.” For example—we may say “Brahmá is Thy (*te* or *tava*) worshipper,” but, in the sequel “to Thee (*te*) that art such, our reverence is due,” the form “*te*” alone is admissible.

We now come to the declension of the word *supát* or *supád* “having handsome feet,”—1st d. *supádau*.

**पादः पत् । ई । ४ । १३० ।**

पाच्छब्दान्तं यदङ्गं भं तदवयवस्य पाच्छब्दस्य पदादेशः । सुपदः ।  
सुपदा । सुपाद्भ्याम् । अग्निमत् । अग्निमथौ । अग्निमथम् ।

No. 362.—PAT is the substitute OF the word PÁD when part of an inflective base ending in the word *pád* and entitled to the name of *bha* (No. 185). Hence 2nd p. *supadah*, 3rd s. *supadá*, but 3rd d. *supát-bhým*.

The word *agnimath* “who kindles fire” makes 1st s. *agnimat* (Nos. 199, 82, and 165), 1st d. *agnimathau*, 2nd s. *agnimatham*.

**अनिदितां हल उपधायाः कृडिति । ई । ४ । २४ ।**

हलन्तानामनिदितामङ्गानामुपधाया नस्य लोपः किति डिति । नुम् ।  
संयोगान्तस्य लोपः । नस्य कुत्वेन डः । प्राङ् । प्राञ्चौ । प्राञ्चः ।

No. 363.—WHEN THAT WHICH HAS AN INDICATORY K OR Ñ FOLLOWS, there is elision OF the *n* which is THE PENULTIMATE letter (No. 196) of inflective bases ending in CONSONANTS and NOT HAVING AN INDICATORY SHORT I. For example: the word *práñch* “eastern” is formed from the root *añchu* “to go” (the indicative vowel in which is not *i* but *u*) by the affix *kwin* (No. 328) which has indicative *k*. Thus in forming the 1. s. after eliding the affix (by No. 199) we have, by this rule, *práñch*. Then by No. 316 *num* is directed, which, by No. 265, makes *práñch*, then there is elision of the final consonant (No. 26), and finally, the *n* having been changed to a guttural by No. 331, we have *práñ*. In the 1. d. *práñchau*, 1. p. *práñchah*.

**अचः । ई । ४ । १३८ ।**

लुप्तनकारस्याञ्चतेर्भस्याकारस्य लोपः ।

No. 364.—There is elision of the letter *a* OF ACH (i. e. of the root

*añchu*) of which the *n* has been elided, when it is entitled to the name of *bhu* (No. 185).

चौ । ई । ३ । १३८ ।

लुप्ताकारनकाराञ्चतौ परे पूर्वस्याणो दीर्घः । प्राचः । प्राभ्याम् । प्रत्यङ् ।  
प्रत्यञ्चौ । प्रतीचः । प्रत्याभ्याम् । उदङ् । उदञ्चौ ।

No. 365.—WHEN *añchu*, having its *a* elided (by No. 364) and its *n* (by No. 365)—and thus reduced to *CHI*, *i. e. eh*,—FOLLOWS, a long vowel is substituted for the *au* (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix *pra* (No. 47) being lengthened, we have *prāchuh*, 3. d. *prāgbhyām* (Nos. 184 and 331).

The word *pratyañch* “western” (in which the prefix is *prati*) in like manner (No. 361) makes 1st s. *pratyāñ*, 1st d. *pratyāñchau*, 2nd p. *pratīchah* (No. 365), 3rd d. *pratyagbhyām*.

The word *udāñch* “northern” makes 1. s. *udāñ*, 1. d. *udāñchau*.

उद ईत् । ई । ४ । १३९ ।

उच्छ्रद्धात् परस्य लुप्तनकाराञ्चतेर्भस्याकारस्य ईत् । उदीचः । उद-  
भ्याम् ।

No. 366.—LONG *i* is the substitute of the letter *a* of the root *añchu*, deprived of its *n* and called *bhu* (No. 185), when it comes AFTER the word *UT* (No. 48). Thus 2nd p. *ulīchah*, 3rd d. *udagbhyām*.

समः समि । ई । ३ । १४० ।

अप्रत्ययान्तेऽञ्चतौ । सम्यङ् । सम्यञ्चौ । समीचः । सम्यभ्याम् ।

No. 367.—Instead OF the prefix *SAM* (No. 48) there is *SAMI*, when *añchu* follows not ending with a *pratyaya* (as, for example, when the affix *kwin* is elided by Nos. 330, &c.) Hence 1st s. *samyāñ* “moving equally, right,” 1st d. *samyāñchau*, 2nd p. *samīchah* (No. 365), 3rd d. *samyagbhyām*.

सहस्य सध्रिः । ई । ३ । १४१ ।

तथा । सध्रङ् ।

No. 368.—Under the same circumstances (No. 367), there is *SA-DHRI* instead OF *SAHA*. Thus 1. s. *sadhryāñ* “moving\*with.”

तिरसस्तिर्यलोपे । ई । ३ । १४२ ।

अनुप्ताकारेऽञ्चतावप्रत्ययान्ते तिरसस्तिर्योदेशः । तिर्यङ् । तिर्यञ्चै ।  
तिरश्च; । तिर्यग्भ्याम् ।

No. 369.—TIRI is the substitute OF TIRAS, WHEN *añchu*, whose *a* is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. *tiryāñ* "moving crookedly." 1. d. *tir-yañchau*, 2. p. *tiraśchah* (the *a* of *añchu* being here elided by No. 364), 3. d. *tiryagbhyañm*.

नाञ्चैः पूजायाम् । ई । ४ । ३० ।

पूजार्थस्याञ्चतेरपधाया नस्य लोपो न । प्राङ् । प्राञ्चै । नलोपाभावाद-  
लोपो न । प्राञ्चः । प्राङ्भ्याम् । प्राहु । एवं पूजार्थे प्रत्यङ्हादयः । क्रुङ् ।  
क्रुञ्चै । क्रुङ्भ्याम् । पयोमुक् । पयोमुग् । पयोमुचै । पयोमुभ्याम् । उगित्त्वाचुम् ।

No. 370.—There is NOT elision (see No. 363) of the penultimate *n* OF the root *AÑCHU*, WHEN IT SIGNIFIES "TO WORSHIP." Thus the word *prāñch* "a worshipper" makes 1. s. *prāñ* (Nos. 199, 26, and 331), 1. d. *prāñchau*. As the *n* is not elided, the elision of the *a* (No. 364) does not take place, and we have 2. p. *prāñchah*, 3. d. *prāñbhyañm* (Nos. 26 and 331), 7. p. *prāñkshu* (Nos. 26, 331, 104, and 169). In like manner are *pratyāñ*, &c. declined when the signification relates to 'worship.'

The word *kruñch* "a curlew" makes, in like manner, 1. s. *kruñ*, 1. d. *kruñchau*, 3. d. *kruñbhyañm*.

The word *payomuch* "a cloud" makes 1. s. *payomuk* or *payomug* (Nos. 333 and 165), 1. d. *payomuchau*, 3. d. *payomugbhyañm* (No. 333).

In consequence of its being formed by an affix with an indicatory *u*, the word *mahat* "great" takes *num* by No. 316.

सान्तमहतः संयोगस्य । ई । ४ । १० ।

सान्तसंयोगस्य महतश्च यो नकारस्तस्योपधाया दीर्घाऽसम्बुद्धौ सर्वनाम-  
स्थाने । महान् । महान्तौ । महान्तः । हे महन् । महद्भ्याम् ।

No. 371.—When a *sarvanāmasthāna*, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter *n* OF A COMPOUND CONSONANT ENDING IN *S* OR THAT OF the word *MAHAT*. Thus 1. s. *mahān* (Nos. 316, 371, 199, and 26), 1. d. *mahāntau*, 1. p. *mahāntah*, voc. s. *he mahan*, 3. d. *mahadbhyañm*.

**अत्वसन्तस्य चाधातोः । ६ । ४ । १४ ।**

अत्वन्तस्योपधाया दीर्घा धातुभिचासन्तस्य चासम्बुद्धौ । धीमान् । धीमन्तौ । धीमन्तः । हे धीमन् । शसादौ मरुद्वत् । भातेर्द्वत्तुः । इत्त्वसामर्थ्या-  
दभस्यापि टेलीपः । भवान् । भवन्तौ । शन्नन्तस्य तु भवन् ।

No. 372.—The long vowel is the substitute of the penultimate letter OF what ends in ATU, AND OF WHAT, NOT BEING A VERBAL ROOT, ENDS IN AS, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word *dhimat* "intelligent," formed of *dhī* "intellect" and the affix *matup*, we find 1. s. *dhīmān* (Nos. 316, 199, and 26), 1. d. *dhīmantau*, 1. p. *dhīmantaḥ*, voc. s. *he dhīman*. When *śas* (2. p.) and the remaining affixes follow, it is like *mahat* (No. 371).

The honorific pronoun *bhavat* "Your Honour," is formed of *bhā* "to shine" and the affix *ḍavatu*. From rule No. 267 we learn that an affix having an indicatory *ḍ* causes the elision of *ṭi*, i. e. of the final vowel and what may follow it, in whatever is called *bha* (No. 185), and the elision of *ṭi* (here the final vowel of the root) takes place in order that the possession of an indicatory *ḍ* by *ḍavatu* may not be nugatory. Hence 1. s. *bhuvān* (Nos. 372, 316, 199, and 26), 2. d. *bhavantau*. Of the word *bhavat*, when it ends with the participial affix *ṣatri* and signifies "being," the 1. s. is *bhavan*.

**उभे अभ्यस्तम् । ६ । १ । ५ ।**

षाष्टद्वित्वप्रकरणे ये द्वे विहिते ते उभे समुदिते अभ्यस्तसंज्ञे स्तः ।

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, BOTH taken together (not either separately) are called ABHYASTA—"a reduplicate."

**नाभ्यस्ताच्छतुः । ७ । १ । ७८ ।**

अभ्यस्ताच्छतुर्नुम् न । ददत् । ददतौ ।

No. 374.—OF ŚATRI AFTER A REDUPPLICATED TERM there shall NOT be the augment *num* (No. 316). Hence *dadat*, the present participle of *dā* "to give," as it is a reduplicate, makes 1. s. *dadat*, 1. d. *dadatur*.

**जक्षित्यादयः षट् । ६ । १ । ६ ।**



षड्धातवोऽन्ये जक्षितिश्च सप्तम एते अभ्यस्तसंज्ञाः स्युः । जक्षत् । जक्षतौ । जक्षतः । एवम् । जायत् । दरिद्रत् । शासत् । चक्रासत् । गुप । गुपा । गुपः । गुब्ध्याम् ।

No. 375.—Let JAKSHITI, &c., SIX verbs, with *jakshiti* itself as the seventh, be termed “reduplicate.” Their being so termed brings them under No. 374, and we have 1. s. *jakshat* “eating,” 1. d. *jakshatau*, 1. p. *jakshatah*. In the same way *jadgrat* “waking,” *daridrat* “poor,” *śāsāt* “ruling,” *chakśāt* “shining.”

The word *gup*, “concealing” makes 1. s. *gup*, 1. d. *gupau*, 1. p. *gupah*, 3. d. *gubbhyaṁ* (No. 82).

त्यदादिषु दृशोऽनालोचने कञ् च । ३ । २ । ६० ।

त्यदादिषूपपदेष्वज्ञानार्थदृशेः कञ् । चात् क्तिन् ।

No. 376.—AND KAN shall be the affix AFTER DRIS, NOT SIGNIFYING “PERCEPTION,” WHEN TYAD, &c. (No. 170) precede it in combination. By the word “and” in the *sūtra*, we are reminded that the affix *kwin* may be employed; and it is this latter that will be employed in the present instance.

आ सर्वनाम्नः । ६ । ३ । ६१ ।

दृग्दृशवतुषु । तादृक् । तादृशौ । तादृशः । तादृग्भ्याम् । व्रश्चेति षः । जश्त्वचत्वे । विड् । विट् । विशौ । विशः । विड्भ्याम् ।

No. 377.—When the word *drig* or *dris* or the affix *vatu*, follows, LONG Á is the substitute OF A PRONOUN. Thus *tad*+*dris* (Nos. 27 and 55) becomes *tádris* “such,” and 1. s. *tádrík* (Nos. 199, 334, 81, 331, and 165), 1. d. *tádrisau*, 1. d. *tádrisah*, 3. d. *tádrigbhyaṁ* (Nos. 334, &c.).

In the example *vis* “who enters,” the final is changed to *sh* by No. 334, and then, by Nos. 82 and 165, we have 1. s. *viṣ* or *viṣ*. Again 1. d. *visau*, 1. p. *viśah*, 3. d. *viḍbhyaṁ*.

नघोर्वा । ८ । २ । ६३ ।

नशेः क्वर्गोऽन्तादेशो वा पदान्ते । नक् । नट् । नशौ । नशः । नग्भ्याम् । नङ्भ्याम् ।

No. 378.—A guttural letter is OPTIONALLY the substitute OF the final of NAS at the end of a *pada*. Thus 1. s. *nak* or, alternatively, *naṭ*

(Nos. 334, 82, and 165) "who destroys," 1. d. *naśau*, 1. p. *naśah*, 3. d. *naḡbhyām* (No. 378) or *naḡbhyām* (Nos. 334, &c.).

**स्पृशोऽनुदके क्तिन् । ३ । २ । ५८ ।**

अनुदके सुष्यपदे स्पृशेः क्तिन् । घृतस्पृक् । घृतस्पृशौ । घृतस्पृशः । दधृक् । दधृशौ । दधृभ्याम् । रत्नमुट् । रत्नमुषौ । रत्नमुद्गाम् । षट् । षट्तिः । षट्तिः २ । षण्णाम् । षट्सु । क्त्वं प्रति षत्वस्यासिद्धत्वात् सस-  
जुषेरिति क्त्वम् ।

No. 379.—The affix KWIN shall come AFTER the root SPRIŚ, WHEN the preceding member of the compound is an inflected word OTHER THAN UDAKA. Thus the word *ghṛitaspriś* "who touches clarified butter" makes 1. s. *ghṛiṭasprīk* (Nos. 199, 334, 82, and 331), 1. d. *ghṛiṭasprīśau*, 1. p. *ghṛiṭasprīśah*.

The word *dadhrīś* "arrogant" makes 1. s. *dadhrīk* (Nos. 199, 82, and 331), 1. d. *dadhrīśau*, 3. d. *dadhrīḡbhyām*.

The word *ratnamuś* "a stealer of gems" makes 1. s. *ratnamuṭ* (Nos. 199, 82, and 165), 1. d. *ratnamuśau*, 3. d. *ratnamuḡbhyām*.

The numeral *ṣaṣṭh* "six" makes 1. p. *ṣaṭ* (Nos. 324, 208, 82, and 165), 3. p. *ṣaḡbhih*, 4. and 5. p. *ṣaḡbhyah*, 6. p. *ṣaṇṇām* (Nos. 82, 78, and 84), 7. p. *ṣaṭsu* (Nos. 82 and 90).

In the case of *pipathīś* "one who wishes to read," the fact that this crude word ends in *śh* (caused by No. 169) is disregarded by No. 123 (an earlier rule in the *tripādī*—see No. 39) which directs *ru* to be substituted—making (after the elision of *su* by No. 199) *pipathir*.

**वैरुपधाया दीर्घ इकः । ८ । २ । ७६ ।**

रेफवान्तयोरुपधाया इको दीर्घः पदान्ते । पिपठीः । पिपठीशौ । पिप-  
ठीभ्याम् ।

No. 380.—THE LONG vowel is the substitute OF IK being the PENULTIMATE letter OF what ends in R OR V, at the end of a *padu*. Thus 1. s. *pipathīh* (Nos. 199, 123, and 110), 1. d. *pipathīśau*, 3. d. *pipathīḡbhyām*.

**नुम्विसर्जनीयशर्व्ववायेऽपि । ८ । ३ । ५८ ।**

एतैः प्रत्येकं व्यवधानेऽपि इणकुभ्यां परस्य मूर्धन्यादेशः । णुत्वेन पूर्वस्य  
षः । पिपठीणु । पिपठीः । चिकीः । चिकीषौ । चिकीर्षाम् । चिकीर्षु ।  
विद्वान् । विद्वान्सौ । हे विद्वन् ।

No. 381.—AND EVEN WHEN there is A SEPARATION caused BY NUM, and VISARGA, AND A SIBILANT, severally, the cerebral substitute takes the place of the dental *s* coming after *in* or *ku*.

Thus, when *su* (7. p.) is to be attached, then the word *pipathish*, by Nos. 123, 380, and 110, becomes *pipathth*;—the *su* is then changed to *shu* by No. 169; and finally, by the optional rule No. 78, we have either *pipathishshu* or *pipaththshu*.

The word *chikīrsh* “who wishes to do” makes 1. *s. chikth*. Here the affix is first elided by No. 199; then the final *sh* (regarded as *s*) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the *s* to *sh*, and finally the *r* becomes *visarga* by No. 110. Then 1. d. *chikīrshau*, 3. d. *chikīrbhyām*, 7. p. *chikīrshu*. In the 7. p. the *s* is elided by No. 230 but the *r* is not changed to *visarga* by No. 110, that rule being debarred in this case by No. 294.

The word *vidwas* “wise” (formed by the affix *vasu*) makes 1. *s. vidwān* (Nos. 316, 371, 199, and 26), 1. d. *vidwānsau*, voc. *s. he vidwan*.

**वसोः संप्रसारणम् । ६ । ४ । १३१ ।**

**वस्वन्तस्य भस्य संप्रसारणं स्यात् । विदुषः । वसुसंस्विति दः । विद्वद्भ्याम् ।**

No. 382.—Let the SAṆPRASĀRAṆA (No. 281) be the substitute OF a *bha* (No. 185) which ends in VASU. Thus in the 2nd. p. the *v*, i. e. *w*, of *vidwas* becomes *u* (No. 283), and finally (by No. 169) we have *vidushah*. According to No. 287, the *s* final in a *pada* is changed to *d*, and we have 3rd d. *vidwadbhyām*.

**पुंसोऽसुङ् । ७ । १ । ८६ ।**

**सर्वनामस्थाने । पुमान् । हे पुमन् । पुमांसौ । पुंसः । पुम्याम् । पुंसु ।  
अदुशनेत्यनङ् । उशना । उशनसौ ।**

No. 383.—OF the word PUṆS “a male,” ASUṆ is the substitute, when a *survandāmasthāna* (No. 183) follows. Thus (regarding the *anusvāra* as equal to *m*) we get *pumas* (Nos. 5, 36, and 59) from which come 1. *s. pumān* (Nos. 316 and 371), voc. *s. he puman*, 1. d. *pumānsau*. Again 2. p. *punsah*, 3. d. *pumbhyām* (No. 26), 7. p. *punsu*.

The word *uśanas* “the regent of the planet Venus,” by No. 226, substitutes *anañ*, when *su* follows, not in the sense of the vocative. Thus we have 1. *s. uśanā* (Nos. 197, 199, and 200), 1. d. *uśanasau*.

अस्य सम्बुद्धौ वाऽनङ् नलोपश्च वा वाच्यः । हे उशन । हे उशनन् ।  
हे उशनः । हे उशनसौ । उशनोभ्याम् । उशनस्सु । अनेहा । अनेहसौ । हे  
अनेहः । वेधाः । वेधसौ । हे वेधः । वेधोभ्याम् ।

No. 384.—“OF THIS word (*uśanas*) WHEN SU IN THE SENSE OF THE VOCATIVE FOLLOWS, it SHOULD BE STATED that ANAŃ IS OPTIONALLY the substitute, AND OPTIONALLY there is ELISION OF the N.”

Thus we have either *he uśana*, or *he uśanan*, or *he uśanah* (Nos. 199, 123, and 110), voc. d. *he uśanasau*, 3. d. *uśanobhyām* (Nos. 123 and 125), 7. p. *uśanassu*.

The word *anehas* “time” makes 1. s. *anehá* (Nos. 226, &c.), 1. d. *anehasau*, voc. s. *he aneah*.

The word *vedhas* “Brahmā” makes 1. s. *vedháh* (Nos. 372 and 110), 1. d. *vedhasau*, voc. s. *he vedhah*, 3. d. *vedhobhyām*.

**अदस औ सुलोपश्च । ७ । २ । १०७ ।**

अदस औत् स्यात् सौ सुलोपश्च । तदोरिति सः । असौ । त्यदाद्य-  
त्वम् । पररूपत्वम् । वृद्धिः ।

No. 385.—AU is the substitute OF ADAS, when *su* follows, AND there is ELISION OF SU. In accordance with rule No. 338, the *d* is changed to *s*. Thus 1. s. *asau* “that.” In the 1. d., by No. 213, there is substitution of *a* for the final of *a/as*; then, by No. 300, the preceding *a* merges in the following—giving *adu*; then, when the affix is attached, *vriddhi* is substituted by No. 41; but then the next rule interposes.

**अदसोऽसेर्दादु दो मः । ८ । २ । ८० ।**

अदसोऽसान्तस्य दात् परस्य उदूतौ दस्य मश्च । आन्तरतम्यादुस्वस्य  
उर्दीर्घस्य जः । अमू । जसः शी । गुणः ।

No. 386.—Short *u* and long *ú* are the substitutes of what comes AFTER the D OF ADAS NOT ENDING IN S, and in the room OF D there is M. The short *u* is substituted for a short vowel, the long *ú* for a long vowel, on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of *aduu*, *amú*. In the 1st. p. long *í* is directed to be substituted for the áffix by No. 171, and the substitution of *guṇa* (which would give *ada + í = ade*) being directed, we look forward.

एत ईद्वहुवचने । ८ । २ । ८१ ।

अदसो दात् परस्यैत ईद्वस्य मो बह्वर्थोक्तौ । अमी । पूर्वत्रासिद्धमिति विभक्तिकार्यं प्राक् पश्चादुत्त्वमत्वे । अमुम् । अमू । अमून् । मुत्वे कृते घिसंज्ञायां नाभावः ।

No. 387.—IN THE PLURAL, LONG *i* is the substitute OF THE *E* (No. 386) that follows the *d* of *adās*; and instead of the *d* there is *m*. Thus 1. p. *amī*. In the 2. s. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of *u* and *m* (by No. 389). Thus 2. s. *amam* (by No. 386) becomes *amum*, 2. d. *amū*, 2. p. *amūn* (instead of *adān*).

In the 3 s. *mu* having been made (by No. 386), and consequently the name *ghi* (No. 190) being applicable to the term, the substitute *ná* offers itself from No. 191. Thus we should have *amu + ná*; but here the question might occur, seeing that the *mu* was derived from a rule (No. 386) in the *tripádí* (No. 39), whether No. 191 does not regard the *mu* as non-existent.

The following rule refers to this point.

न मु ने । ८ । २ । ३ ।

नाभावे कर्तव्ये कृते च मुभाषो नासिद्धः । अमुना । अमूभ्याम् । अमीभिः । अमुष्यै । अमीभ्यः । अमुष्मात् । अमुष्य । अमुयोः । अमीषाम् । अमुष्मिन् । अमीष ।

इति हलन्ताः पुंलिङ्गाः ।

No. 388.—WHEN the production of *NÁ* IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of *MU* IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3. s. *amuná*. Then 3. p. *amūbhyām* (for *adābhyām*, see No. 386), 3. p. *amībhih* (No. 387), 4. s. *amushmai* (Nos. 172 and 169), 4. p. *amībhyah*, 5. s. *amushmát*, 6. s. *amushya*, 6. d. *amuyoh*, 6. p. *amīshām* (No. 174), 7. s. *amushmin*, 7. p. *amīshu*.

So much for masculines ending in consonants.